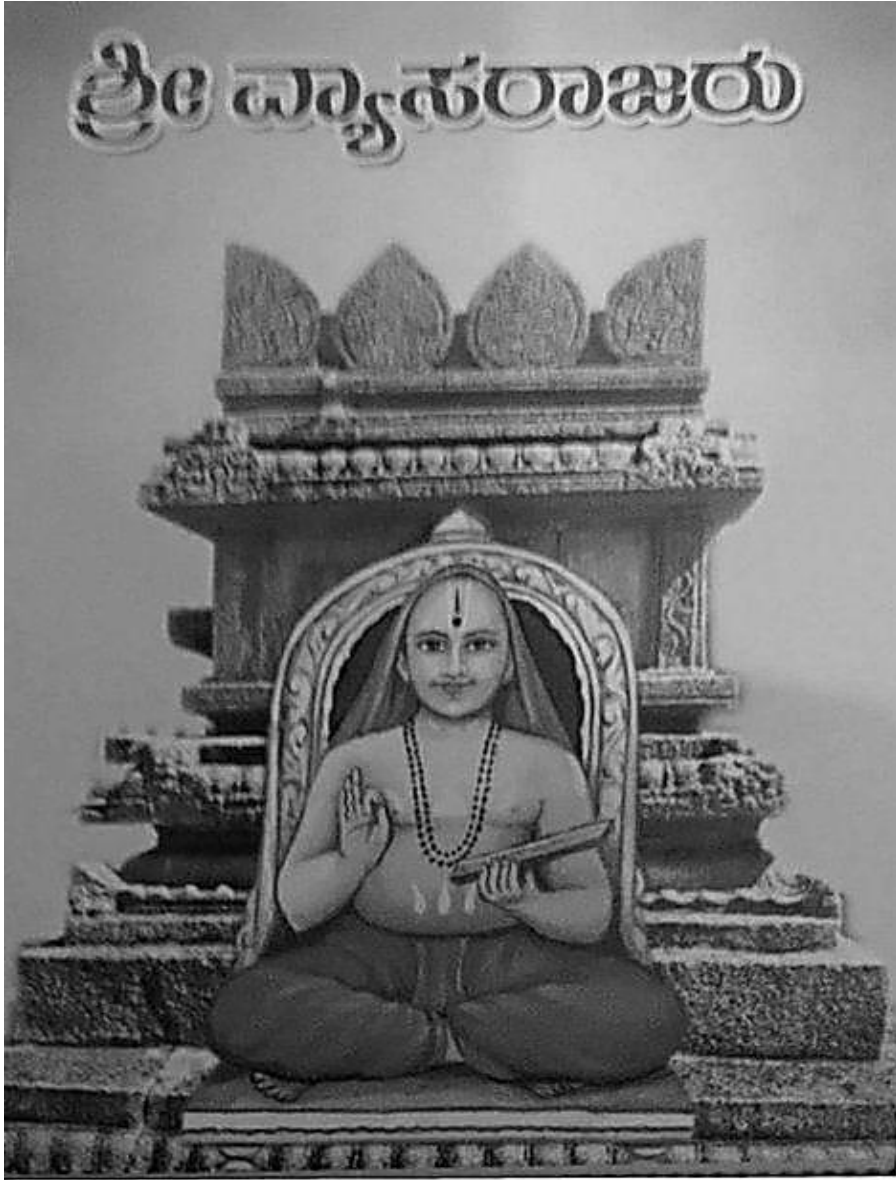




Sri VyasaRajaru

(1447-1539)

(Verily a Royal Saint)



Shankukarna in his third incarnation was born in this Kaliyuga as Sri VyaasaRayaru a great saint and a reputed propagator of Madhva (Dvaita/Tattvavada) philosophy.

Pramana...

ಶ್ರೀ ಪುರಂದರದಾಸರು...

ಶೇಷಾವೇಶ ಪ್ರಹ್ಲಾದನವತಾರ ವೆನಿಸಿದೆ | ವ್ಯಾಸರಾಯನೆಂಬೋ ಪೆಸರು
ನಿನಗಂದಂತೆ | ದೇಶಾಧಿಪಗೆ ಬಂದ ಕುಹೂ ಯೋಗವನು ನೂಕಿ | ನೀ
ಸಿಂಹಾಸನವೇರಿ ಮೆರೆದೆ ಜಗವರಿಯೇ | ವ್ಯಾಸಾಭಿಯನು ಬಿಗಿಸಿ ಕಾಶಿ ದೇಶದೊಳೆಲ್ಲ
| ಭಾಸುರ ಕೀರ್ತಿಯನು ಪಡೆದೆ ನೀ ಗುರುರಾಯ | ವಾಸುದೇವ ಪುರಂದರ ವಿಠಲನ್ನ
ದಾಸರೊಳು | ಲೇಶ ನಿನ್ನಂತೆ ವೆಗ್ಗಳರ ಕಾಣೆನು ನಾನು ||

ಶ್ರೀ ಕನಕದಾಸರು....

ವ್ಯಾಸರಾಯರಿಗೆ ಮೂರು ಜನ್ಮ | (ಶ್ರೀ ಪ್ರಹ್ಲಾದ - ಶ್ರೀ ಬಾಹ್ಲೀಕ - ಶ್ರೀ
ವ್ಯಾಸರಾಜರು), ದಾಸರಿಗೆ ಎರಡು ಜನ್ಮ | (ಮಹಾಭಾರತದಲ್ಲಿನ ಶ್ರೀ ವಿದುರ
ಮತ್ತು ಶ್ರೀ ಕನಕದಾಸರು), ಶ್ರೀ ವ್ಯಾಸರಾಯರೇ ರಾಘವೇಂದ್ರರಾಯರು (ಶ್ರೀ
ವ್ಯಾಸರಾಜರ ಮುಂದಿನ ಅವತಾರವೇ ಶ್ರೀರಾಯರು), ರಾಮಚಂದ್ರನ ಆಶ್ರಿತ ಜನ
ಕೋಟಿಯೊಳಗೆ | ಉತ್ಕೃಷ್ಟರಾದವರು | ನಾರದರ ಅಂಶವೇ ಪುರಂದರ ದಾಸರು |
ತಮ್ಮ ಕೂಸಾದ ಭೃಗು ಮುನಿಯಲ್ಲಿ | ತಾವು ಒಂದು ಅಂಶದಿ ನಿಂದು
ವಿಜಯದಾಸರೆಂದು ಪೆಸರು ಪಡೆವ | ನಾ ಯಮನು ಮುಂದೆ ಮಾಂಡವ್ಯ ಶಾಪದಿಂದ
ಎರಡು ಜನ್ಮ ಶೂದ್ರ ಯೋನಿಯಲ್ಲಿ ಪೊಕ್ಕೆನಲು | ಒಂದು ಜನುಮ ವಿದುರನಾಗಿ
ಕುರುಬ ಕುಲದಲ್ಲಿಗ ಪುಟ್ಟಿದೆ | ಎನಗೆ ಈ ಜನ್ಮದಲ್ಲಿ ಮುಕುತಿ ಎಂತೆಂಬೆ |
ವರದಪ್ಪನೇ ಸೋಮ | ಗುರುರಾಯ ದಿನಕರನು | ಅಭಿನವ ಬೃಹಸ್ಪತಿ | ಮಧ್ವಪತಿ
ಭೃಗು ಅಂಶದಿ ಮೆರೆವ | ಮಹಾ ಮಹಿಮೆ ಪೊಗಳುವೆನು | ಭಾಗವತರೊಳು
ಯೋಗೀಂದ್ರ ಕೃಷ್ಣನ್ನ | ಬಾಗಿ ನಮಿಸುವ ದಾಸ ಜನರ ಪೋಷಕ ಕಾಗಿನೆಲೆಯಾದಿ
ಕೇಶವರಾಯ | ದಾಸೋತ್ತಮರ ಗುಣವನ್ನು ಕನಕದಾಸ ಪೇಳಿದನು ||
ಶ್ರೀ ವಿಜಯೇಂದ್ರತೀರ್ಥರು ಶ್ರೀ ವ್ಯಾಸರಾಜ ಸ್ತೋತ್ರದಲ್ಲಿ....
ಪ್ರಹ್ಲಾದಸ್ಯಾವತಾರೋ

ಸಾವೀಂದ್ರಸ್ಯಾನುಪ್ರವೇಶನಾತ್ |

ತೇನ ಸತ್ಸೇವಿನಾಂ ನೃಣಾಂ

ಸರ್ವಮೇತದ್ಭವೇ ಧ್ರುವಮ್ ||

ಶ್ರೀ ವಿಜಯರಾಯರು....

ವೃಕೋದರನಿಂದ ನೊಂದು ದೇಹವನು ಬಿಡುವಾಗ | ಬಾ | ಹೀಕ ರಾಯನಾಗಿ
ಹುಟ್ಟಿದ್ದ ಪ್ರಹ್ಲಾದ | ತಾ | ನುಕುತಿಯಲಿ ಪೊಗಳಿ ವರವ ಬೇಡಿದನು ವೈದಿಕ
ಮಾರ್ಗವನೇ ಪಿಡಿದು || ಉಕಿತಿಯನು ಸಾಧಿಸುತ ಕಲಿಯೊಳಗೆ ನಿಮ್ಮ | ಪೂ |
ಜಕನಾಗಿ ಬಾಳುವೆನು ಎಂದು ತಲೆವಾಗಿದನು | ಭಕುತಿಗೆ ಮೆಚ್ಚಿ ಕೈಸಲೆ ಎಂದ
ಮಾತಿಂದು ಪ್ರಕಟವಾಯಿತು ಧರೆಯೊಳು ||

His guru was another great saint Sri Sreepaadarayaru
(Mulabagalu).

Sri Vyaasarayaru popularly called as Sri Vyaasarajaru lived in
15th century (1447 - 1539) during the historical days of
Vijayanagara (Hampi) empire.

He was Raja Guru of Sri Krishnadevaraya, the popular king of
Vijayanagara dynasty. He had helped Sri Krishnadevaraya to
pass through a major crisis in his life.

For a brief period he had even ascended the throne of
Vijayanagara Empire in order to protect Sri Krishna Deva Raya
from an astrological menace (Kuhu Yoga).

At one point of time Sri Vyaasarayaru had even conducted the
daily pooja rituals of Lord Venkateswara at Tirumala temple for
a period 12 years when it was hampered during the time of
Vijayanagara King Saluva Narasimha Raya.

He was the one who had initiated for the Daasakoota headed
by Saint Sri Purandara Dasaru.

Literally Vyasa means the one who explains, elaborates, describes, compiles, arranges.

Befitting to his name VYAASARAAJARU was an eminent scholar of outstanding excellence who wrote/authored several scripts/commentaries on Madhwa philosophy which are reference manuals for understanding Dvaita/Tattvavaada;

Sri Vyaasaraajaru has summarized the essence of taTattvavaada (Madhva philosophy) propounded by Sri Madhvacharya (Sri Aananda Theertha) the founder of Dvaita Vedanta (Tattvavada) and an incarnation of Lord Vaayu (Hanuma-Bheema-Madhva) in a single verse which is called Prameya Navaratnas the basic tenets of Madhva philosophy.

shrIman-madhva-mate hariH parataraH satyaM jagat.h
tattvato |

bhedo jIvagaNAH hareranucharAH nIchochcha bhAvaN^gatAH
|

muktirnaijasukhAnubhUtiramalAbhaktishcha tatsAdhanam.h |
hyaxAditritayaM pramANamakhilAmnAyaikavedyo hariH ||

Daasa Sahitya (the essence of Vedas/Upanishads/Puranas useful to the common man) gained prominence during the period of Sri Vyaasaraajaru and has spread across the country with the presence and outstanding contribution of eminent stalwarts like... Sriipaadaraayaru, Vaadiraajaru, Purandara Daasaru, Kanakadaasaru including Vyaasaraajaru.

Contemporaries of Sri Vyaasaraajaru include eminent Madhwa saints and stalwarts like Sriipaadaraajaru (Guru), Vaadiraajaru, Vijayeendra Theertharu (Sishya), Purandara Daasaru, Kanaka Daasaru, Sri Krishnadevaraya etc.

During his tenure Sri VyaasaRaajaru had established a Vidya-Peeta at Hampi under his chancellorship that has produced

eminent scholars/dvaita philosophers like Sri VaadiRaajaru, Sri Vijayeendra Theertharu, Sri Govinda Odeyaru, Sri Narayana Yathi etc...

Sri Vyaasarayaru was an ardent devotee of Lord Hanuman and during his tenure he had installed/consecrated 732 Hanuman idols at various locations mostly in South India. Prominent among them is the famous temple of Yanthroddharaka Hanuman at Chakratheertha Hampi.

Sri Vyaasa Raajaru stayed at Penukonda for a period of one year. Out of 732 idols of Lord Hanuman installed/consecrated by Sri Vyaasa Raajaru 50% are located in Penukonda (within a radius of about 10 km) where He (Sri Vyaasaraajaru) used to install every day one Hanuman idol. Number of idols are yet to be unearthed.

What are the unique features of Lord Hanuman idols installed by Sri Vyaasaraajaru?

Typically, one hand of the idol opens towards the sky or the devotee (giving abhaya);

The other hand holds a flower called Sowgandhika Pushpa;

The tail of the idol goes over the head, makes a semi-circle and the end resembles like a circle;

A bell hangs at the end of the tail;

YANTRODDHARAKA was an exception;

Another unique feature in the symbolism of Lord Hanuman icons installed by Sri Vyaasaraajaru is depiction of Avathara-Thraya of Lord Vaayu (Hanuma - Bheema - Madhwa);

Face/Tail indicates Lord Hanuman;

Saugandhika Pushpa in one hand indicates Bheemasena;

Sikha on the head indicates Sri Madhvacharya;
prathamO hanumAn nAma dviteeyO bheema Eva cha |
pUrNaprajna tRuteeyastu bhagavat kAryasAdhakaH ||

Sri Vyasarajaru lived for more than 90 years and made
Brindavana pravesa near Anegondi on the banks of holy river
Thungabhadra.

Right opposite to the Moola Brundavana of Sri Vyasarayaru,
there is a small temple of Lord Hanuman installed by Sri
Vyasarayaru himself which is depicted in the form of Avathara
thraya Sri Hanuma-Bheema-Madhva holding sacred
manuscripts in both the hands.

We find the Moola Brundavana of Sri Vyasarayaru majestically
carved with four pillars in front of it.

Aaradhana of Sri Vyasarayaru is celebrated on Phalguna Bahula
Chaturthi. Moola Brindavana at Nava-Brindavana - Anegondi
(Hampi);

Mantralaya Guru Saarvabhouma Sri Raaghavendra Swamy was
born in the lineage of Sri Vyaasaraajaru as the fourth
incarnation of Shankukarna.

Verily a royal lineage all through...

- Prahlada
- Bahliika
- VyaasaRayaru followed by
- Rajaadhiraaja Guru Sarvabhouma Sri Raghavendra
Swamy.

अर्थिकल्पित कल्पोयं प्रत्यर्थं गजकेसरि।
व्यासतीर्थं गुरुर्भूयात् अस्मदिष्टार्थं सिद्ध्ये ।
ಅರ್ಥಿಕಲ್ಪಿತ ಕಲ್ಪೋಽಯಂ ಪ್ರತ್ಯರ್ಥ ಗಜಕೇಸರೀ |

వ్యాసతీర్థ గురుభూయాత్ అస్మదిష్ఠార్థ సిద్ధయే |
అర్ధికల్పిత కల్పాయం ప్రత్యర్థి గజకేసరీ |
వ్యాసతీర్థ గురుభూయాత్ అస్మదిష్ఠార్థ సిద్ధయే |



LIFE HISTORY OF SRI VYASARAJARU

Moola Roopa	Shankukarna
Ist avatara	Prahladarajaru
2 nd avatara	Bahleekarajaru
3 rd avatara	Sri Vyasarajaru
4 th avatara	Sri Gururajaru
Birth	22 nd April 1447
Birth Day	Prabhava Samvatsara Adhika Vaishaka shudda Saptami Bhanuvara
Birth place	Bannur near Mysore on the banks of Kaveri River
Birth name	Yatiraja
Birth anugraha	Born with the anugraha of Brahmanya Tirtharu
Ashrama Gurugalu	Sri Brahmanya Tirtharu (Abbur)
Vidya Gurugalu	Sri Sripadarajaru
Gotra	Kashyapa Gotra
Parents	Ramacharya & Seetabai (Ballanna Sumathi, Akkamma Lakshmi)
Ankita	Siri Krishna, Srikrishna
Moola Vrundavana	Anegondi (Navavrundavana)
Punya Tithi	Phalgun Bahula Chaturthi
Mutt	Poorvadi Mutt (subsequently named as Vyasaraja Mutt)
Anugraha to Krishnadevaraya	Once when he noticed that Krishnadevaraya had "Kuhuyoga", he kept him out of the simhachana and put his kaavi on the throne and saved the king
What title he gave to songs by Purandaradasaru	"Purandaropanishat" and kept along with Sarvamoola and did the pooja of devaranamas by Purandaradasaru
Whom did he gave to Surendra Tirtharu	He gave one of his pet Shishyas "Vishnu Tirtha" to Surendra Tirtharu who was named as "Vijayeendra Tirtharu" with danda pallata
Where is Yantroddaraka ?	It is near Chakratirtha near Tungabhadra river
How many pranadevaru he is said to have done pratiste?	732 – out of which 365 in Penagonda itself
Speciliaty of Mukyaprana by Vyasarajaru	Gante (bell) on the tail of Hanuma
What is Mandara Manjari	The Tippani by Vyasarajaru on granthas of Acharya Madhwa
Which are Mandara Manjaris	Upadhi Khandana, Mayavada Khandana, Prapancha mityatvanumana Khandana, Tatva Viveka, Tatva Sankyana, Tatvodyota
What is Grantha Malika stotra	It is list of Sarvmoola Grantha by Acharya Madhwa
Tatparya Chandrike	It is the Tippani for Sri Jayatirtha's Tatva Prakashika
Which grantha is called as "Grantha Raaja"	"Tarka Taandava" by Vyasarajaru
Contemporaries	Sri Vadirajaru, Purandaradasaru, Kanakadasaru, Krishnadevaraya
Tirupathi Pooja	He worshipped Tirupathi Timmappa for 12 years
Whom he did he defeated and got Spatika linga	He defeated Basava Bhatta and got Spatika linga which is being worshipped with special pooja on Shivaratri day even today
Avesha	Vayu (vaayunaacha samaavistha:)
Kakshya	When Vayu avesha is there 15 th kakshya; In other times he is in 19 th kakshya (source Jagannatha dasaru)

ಹರಿಭಕ್ತಿ, ಸಂಸ್ಕೃತ ವಿದ್ಯೆ, ಮಧ್ವಶಾಸ್ತ್ರ, ರಾಜಕಾರಣ, ಶಿಷ್ಯೋದ್ಧಾರ ಹೀಗೆ ಸಮಾಜದ ಹಲವು
ಹತ್ತು ಮುಖಗಳಲ್ಲಿ ತೊಡಗಿಸಿಕೊಂಡ ಬಹುಮುಖ ವ್ಯಕ್ತಿತ್ವ ಶ್ರೀವ್ಯಾಸರಾಜರದು.

ತಮ್ಮ ಗುರುಗಳಾದ ಶ್ರೀಪಾದರಾಜರಿಂದಲೇ

" ಸಾಸಿರ ಜಿಹ್ವೆಗಳುಳ್ಳ ಶೇಷನೇ ಕೊಂಡಾಡಬೇಕು ವ್ಯಾಸಮುನಿರಾಯರ ಸನ್ಯಾಸದಿರುವ"
ಎಂದು ಶ್ಲಾಘಿತರಾದ ಶಿಷ್ಯೋತ್ತಮರು.

ಅವರ ಜೀವನದ ಪ್ರಮುಖ ಘಟ್ಟಗಳು ಕೆಳಕಂಡಂತೆ (sangraha)

೧.ಜನನ- ಬನ್ನೂರು- ಪ್ರಭವ-ವೈಶಾಖ ಶುದ್ಧ ಸಪ್ತಮಿ ೧೪೪೭.

೨.ಉಪನಯನ -ಅಬ್ಬೂರು

೧೪೫೨

೩. ಸನ್ಯಾಸಾಶ್ರಮ -- ಅಬ್ಬೂರು ೧೪೫೪

೪.ಕಂಚಿಯ ದಿಗ್ವಿಜಯ --

೧೪೬೭

೫.ಶ್ರೀಶ್ರೀಪಾದರಾಜರಲ್ಲಿ

ಅಧ್ಯಯನ

೧೪೫೫-೧೪೬೭

೬.ಪೀಠಾಧಿಪತಿಗಳಾಗಿ

ಪಟ್ಟಾಭಿಷೇಕ --ಅಬ್ಬೂರು

೧೪೬೭

೭.ಚಂದ್ರಗಿರಿಯತ್ತ ಪ್ರಯಾಣ

೧೪೮೦

೮.ತಿರುಪತಿಯಲ್ಲಿ ಶ್ರೀನಿವಾಸನ ಪೂಜಾ ಕೈಕರ್ಯ

೧೪೮೬-೧೪೯೮

೯.ನ್ಯಾಯಾಮೃತಾದಿ ಗ್ರಂಥಗಳ ರಚನೆ

೧೪೮೨-೧೪೯೪

೧೦.ಶ್ರೀರಂಗಾದಿ ಕ್ಷೇತ್ರಗಳ

ದಿಗ್ವಿಜಯ

೧೪೯೫

೧೧. ಉತ್ತರ ಭಾರತದ ದಿಗ್ವಿಜಯ

೧೪೬೭

೧೨. ೭೩೨ ಪ್ರಾಣ ಪ್ರತೀಕಗಳ ಪ್ರತಿಷ್ಠಾಪನೆ

೧೫೦೦

೧೩. ವಿಜಯನಗರಕ್ಕೆ ಪ್ರವೇಶ

೧೫೦೧

೧೪. ಬಸವಭಟ್ಟಾಧಿಗಳ ಪರಾಭವ

೧೫೦೫

೧೫. ಶ್ರೀಕೃಷ್ಣ ಪ್ರತಿಷ್ಠಾಪನೆ

೧೫೧೩

೧೬. ಪ್ರಥಮ ರತ್ನಾಭೀಷೇಕ

೧೫೧೬

೧೭. ಶ್ರೀಪುರಂದರದಾಸರಿಗೆ ದೀಕ್ಷೆ.

೧೫೨೦. ವಿಜಯನಗರ

೧೮ ಶ್ರೀವಿಜಯೇಂದ್ರರು, ಶ್ರೀ ವಾದಿರಾಜರಿಗೆ ಪಾಠ

೧೫೧೫-೧೫೨೪

೧೯ ಶ್ರೀ ಸುರೇಂದ್ರರಿಗೆ, ಶ್ರೀವಿಜಯೇಂದ್ರರ ಪ್ರದಾನ

೧೫೨೪. ವಿಜಯನಗರ

೨೦. ಶ್ರೀಕೃಷ್ಣದೇವರಾಯನ ಕುಹುಯೋಗ ಪರಿಹಾರ

೧೫೨೪

೨೧ ವ್ಯಾಸಸಮುದ್ರ ನಿರ್ಮಾಣ

೧೫೨೬ . ಕಂದಕೂರು.

೨೨ ಕನಕದಾಸರಿಗೆ ದೀಕ್ಷೆ ಕಂದಕೂರು

೧೫೨೬

೨೩ ಕಾಗಿನೆಲೆಯಲ್ಲಿ ಆದಿಕೇಶವನ ಪ್ರತಿಷ್ಠೆ

೧೫೨೭

೨೪.ಉಡುಪಿ ಯಾತ್ರೆ

೧೫೩೨-೧೫೩೩

೨೫ ವ್ಯಾಸನಕೆರೆಯ ನಿರ್ಮಾಣ

೧೫೩೧

೨೬ ವೈಕುಂಠ ಯಾತ್ರೆ

ಹೇವಿಳಂಬಿ ಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಬಹುಳ ಚತುರ್ಥಿ.

೧೫೩೬

ಬೃಂದಾವನ - ಆನೆಗೊಂದಿಯ ನಡುಗಡ್ಡೆ.

ಶ್ರೀ ವ್ಯಾಸರಾಜರ ಸ್ತುತಿ

ಲಕ್ಷ್ಮೀನಾರಾಯಣಮುನೇಃ ವ್ಯಾಸತೀರ್ಥಾದಿ ಯೋಗಿನಃ

ಗುರುವಸ್ತ ಕಿಂ ನು ಮೂಕಾಃ ಶಿಷ್ಯಾ ವಾ ದ್ರೋಹಿಣೋ ಗುರೋಃ|

ವಿಬುಧೇಂದ್ರಮುನೇರ್ವಂಶಃ ಜಯತೀರ್ಥಾದಿರೇವ ಹಿ||

(ಶ್ರೀವಾದಿರಾಜರು- ಏಕಾದಶಿ ನಿರ್ಣಯ)

ಅರ್ಥಿಕಲ್ಪಿತಕಲ್ಪೋಯಂ ಪ್ರತ್ಯರ್ಥಿಗಜಕೇಸರಿ|

ವ್ಯಾಸತೀರ್ಥಗುರುಭೂಯಾದಸ್ಮದಿಷ್ಟಾರ್ಥಸಿದ್ಧಯೇ|

(ಶ್ರೀ ಶ್ರೀನಿವಾಸತೀರ್ಥರು)

ಯೋ ವ್ಯಾಸಮುನಿದಾವಾಗ್ನಿಃ

ಸಚ್ಚಾಸ್ತ್ರಮರುತಾ ಸಹ|

ದದಾಹ ಕುಮತಾರಣ್ಯಂ ಪ್ರಕಾಶಾಯ ತಮಾಶ್ರಯೇ||

(ಶ್ರೀವಿಜಯೇಂದ್ರ ತೀರ್ಥರು ನ್ಯಾಯಾಮೃತಾಮೋದ)

ಮಧ್ವಸಿದ್ಧಾಂತದುಗ್ಧಾಭಿವೃದ್ಧಿಪೂರ್ಣಕಲಾಧರಃ|

ವ್ಯಾಸರಾಜಯತೀಂದ್ರೋ ಮೇ ಭೂಯಾದೀಪ್ಸಿತಸಿದ್ಧಯೇ||

(ಶ್ರೀವಿಜಯೇಂದ್ರ ತೀರ್ಥರು

ನ್ಯಾಯಾಮೃತಪ್ರಕಾಶ)

ಯದಧೀತಂ ತದಧೀತಂ ಯದನಧೀತಂ ತದವ್ಯಧೀತಂ|

ಪಕ್ಷಧರವಿಪಕ್ಷೋ ನಾವೇಕ್ಷಿ ವಿನಾ ನವೀನವ್ಯಾಸೇನ|

(ಪಕ್ಷಧರ ಮಿಶ್ರರು)

ಶ್ರೀ ವ್ಯಾಸರಾಜರಿಂದ ಪರಾಭವಗೊಂಡ ಮಿಥಿಲಾನಗರದ ಪಂಡಿತಾಗ್ರೇಸರ , ನವೀನ ತರ್ಕಶಾಸ್ತ್ರ
ನಿಷ್ಣಾತರಾಗಿದ್ದವರು.

ಪದವಾಕ್ಯಪ್ರಮಾಣಜ್ಞೋ

ದುರ್ಮತಧ್ವಾಂತಭಾಸ್ಕರಃ|

ವ್ಯಾಸತೀರ್ಥಮುನೀಂದ್ರೋ ಮೇ ಭೂಯಾತ್ ಜ್ಞಾನಸಮೃದ್ಧಯೇ||

(ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥರು - ಪರಿಮಳ)

ಟೀಕಾತಾತ್ಪರ್ಯವಿವಿವ್ರತೌ ವ್ಯಾಸತೀರ್ಥಾದಯಃ ಕ್ಷಮಾಃ| ವಯಂ ತು

ತತ್ಕೃತವ್ಯಾಖ್ಯಾಲೇಶಭಾವಂ ವದಾಮಹೇ|

(ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥರು-- ತತ್ವಪ್ರಕಾಶಿಕ ಭಾವದೀಪ)

ವೇದಾಂತಾಭಿಮಮಂದಬೋಧಗಿರಿಣಾ ಸದ್ಭಕ್ತಸೂತ್ರಾಹಿನಾ

ದುಸ್ತರ್ಕೇತರದಾನವಾಮರಗಣೈಃ

ಸಮ್ಮಥ್ಯ ಯೋ ಲಬ್ಧವಾನ್ |

ಸನ್ನಾ ಯಾಮೃತಚಂದ್ರೀಕೇ ಯುಧಿ

ತಥಾ ತರ್ಕೇಕರೋತ್ತಾಂಡವಂ

ಸೋಯಂ ವ್ಯಾಸಮುನೀಂದ್ರಪೂಜ್ಯಚರಣೋ

ನಿತ್ಯಂ ಭವೇನ್ಮೈ ಮುದೇ|

(ವಿದ್ಯಾಧೀಶ ತೀರ್ಥರು --ವಾಕ್ಯಾರ್ಥ ಚಂದ್ರಿಕಾ)

ವ್ಯಾಸರಾಜೇಂದುಮಾಶಾಸೇ ಚಂದ್ರಿಕಾ ಯಸ್ಯ ಸಮ್ಮತಾ|

ದುವಾದಿಜೇಚೂರಾನ್ವಿದ್ರಾವ್ಯ ರಕ್ಷಿತಂ ಭುವನತ್ರಯಮ್|

(ಶ್ರೀಸತ್ಯನಾಥತೀರ್ಥರು- ಅಭಿನವಚಂದ್ರಿಕಾ)

ನಿಗಮಾಗಮನಿರ್ಣೀತನಿರ್ಜರಾಧೀಶಮಂತ್ರಿಣೇ|

ನೃಪೇಂದ್ರಮುಕುಟೇರತ್ನನೀರಾಜಿತನಿಜಾಂಘ್ರಯೇ|

ನಿರಹಂಕಾರಚಿತ್ತಾಯ ನೀತೀಮಾಗೋಪದೇಶಿನೇ|

ಶೇಷಾಯ ನರವೇಷಾಯ ಶಿಕ್ಷಿತಾಂತರವೈರಿಣೇ|

ಪುರಾಣಪುರುಷಧ್ಯಾನಪುಷ್ಕತ್ಪಲಕಮೂರ್ತಯೇ|

ಬ್ರಹ್ಮಣ್ಯತೀರ್ಥಶಿಷ್ಯಾಯ ಬ್ರಹ್ಮನಿರ್ಮಲಮೂರ್ತಯೇ|
ವ್ಯಾಸತೀರ್ಥಯತೀಂದ್ರಾಯ ವಿದ್ವದಿಂದೀವರಂದವೇ||

(ಕೃಷ್ಣದೇವರಾಯ ಬರೆಸಿದ ಶಾಸನ)

ಹಂಪಿಯಲ್ಲಿ ಅದ್ಭುತ ತೋರಿದ ಶ್ರೀ ಪ್ರಾಣದೇವರು.

ಕಿಷ್ಕಿಂಧೆ ಹಂಪಿಯಲ್ಲಿ ಶ್ರೀವಾಸರಾಜರು ತಂಗಿದ್ದ ಕಾಲದಲ್ಲಿ ಚಕ್ರತೀರ್ಥದಲ್ಲಿಯೇ
ಸ್ನಾನಾದಿಗಳನ್ನು ಮಾಡಿ ಧ್ಯಾನಮಾಡುವ ದಿನಚರಿಯಾಗಿತ್ತು.

ಹೀಗೆ ಧ್ಯಾನ ಮಾಡುವಾಗ ಅವರಿಗೆ ಆಂಜನೇಯನ ದರ್ಶನವಾಗತೊಡಗಿತು .

ಕನಸಿನಲ್ಲಿ ಹನುಮಂತ ಅವರಿಗೆ ದರ್ಶನ ನೀಡಿ " ನನ್ನನ್ನು ಚಕ್ರತೀರ್ಥ ಕ್ಷೇತ್ರದಲ್ಲೇ ಕೂಡಲೆ
ಪ್ರತಿಷ್ಠಾಪಿಸು" ಎಂದು ಆದೇಶವಿತ್ತನು.

ಯಾವ ಸ್ಥಳದಲ್ಲಿ ಮಾಡಬೇಕೆಂದು ಯೋಚಿಸುತ್ತಿದ್ದ ಗುರುಗಳು ಚಕ್ರತೀರ್ಥದಲ್ಲಿ ದಿನಚರಿಯಲ್ಲಿ
ತೊಡಗಿದ್ದಾಗ, ಕೋತಿಯೊಂದು ಬೆಟ್ಟದ ಒಂದು ಬಂಡೆಯಿಂದ ಹೊರಗೆ ಹಾರಿ ಬಂದು ಮತ್ತೆ ಅದೇ
ಬಂಡೆಯ ಮೇಲೆ ಕುಳಿತಿತು. ಹಲವಾರು ದಿನಗಳು ಕೋತಿಯು ಅದೇ ರೀತಿ
ಪುನರಾವರ್ತಿಸುವುದನ್ನು ಗಮನಿಸಿದ ಗುರುಗಳು ಆ ಬಂಡೆಯೇ ಪ್ರತಿಷ್ಠಾಪನೆಗೆ ಪ್ರಶಸ್ತ
ಜಾಗವೆಂದು ತೀರ್ಮಾನಿಸಿದರು.

ವಿಗ್ರಹದ ಬಗಗೆ ಯೋಚಿಸಿದಾಗ ಅವರ ಸ್ಮೃತಿಗೆ ಗೋಚರವಾದದ್ದು ಶ್ರೀಅಕ್ಷೋಭ್ಯತೀರ್ಥರು
ಅಂಗಾರದಿಂದ ಮುಳಬಾಗಿಲಿನಲ್ಲಿ ಚಿತ್ರಿಸಿದ್ದ ನರಸಿಂಹದೇವರು.

ಅದರಂತೆ ಗುರುಗಳು ಬಂಡೆಯ ಮೇಲೆ ಹನುಮಂತನ್ನು ಚಿತ್ರಿಸಿ ಅದಕ್ಕೆ ದ್ವಾದಶ ನಾಮಗಳನ್ನು
ಹಚ್ಚಿ ಅಲಂಕರಿಸಿದಾಗ, ಅದು ಬಂಡೆಯಿಂದ ಹಾರಿಹೊದಂತಾಯ್ತು.

ಮತ್ತೆ ಚಿತ್ರ ಬಿಡಿಸಿದರು

ಮತ್ತೆ ಕಣ್ಮರೆಯಾಯಿತು. ಹೀಗೆ ೧೨ ದಿನಗಳು ಕಳೆದು ಹೋದವು.

ಜ್ಞಾನಿಗಳಾದ ವ್ಯಾಸರಾಜರು ಮಾರನೆಯದಿನ ತಂತ್ರಸಾರೋತ್ತವಾಗಿ ಯೋಗಾಸೀನರೂಢನಾಗಿ
ಕುಳಿತ ಆಂಜನೇಯನ ಚಿತ್ತವನ್ನು ಬಿಡಿಸಿ ಅದರ ಸುತ್ತಲೂ ಮಾಲಾಕಾರವಾಗಿ ಕಪಿಗಳನ್ನು ಚಿತ್ರಿಸಿ
ಆಗಮಾನುಸಾರವಾಗಿ ದಿಗ್ಬಂಧನ ಮಾಡಿದರು.

ನಂತರ ಆ ಸ್ಥಳದಲ್ಲಿ ದೇಗುಲವನ್ನು ನಿರ್ಮಿಸಿ ವಿಧ್ಯುಕ್ತವಾಗಿ ಯಂತ್ರೋದ್ಧಾರಕ ಪ್ರಾಣದೇವರನ್ನು
ಪ್ರತಿಷ್ಠಾಪಿಸಿದರು.

ಇದರ ಮಹಿಮೆ ಅಪಾರ.ಅದನ್ನು ಕುರಿತೇ ಶ್ರೀವ್ಯಾಸ ರಾಜರು ಸುಂದರವಾದ ಕೃತಿಯನ್ನು ರಚಿಸಿ
ಭಕ್ತವೃಂದಕ್ಕೆ ನೀಡಿದ್ದಾರೆ.

ಇದರ ಸಂಬಂಧ ಕೆಲವು ಚಿತ್ರಗಳು ಲಗತಿಸಿದ್ದವೆ.

ಕುಹುಯೋಗ ನಿವಾರಣೆ

ಕೃಷ್ಣದೇವರಾಯರಿಗೆ ಕುಹುಯೋಗ ಪ್ರಾಪ್ತವಾದ ದಿವಸ ಮುಷ್ಠಿಯಲ್ಲಿ ತಮ್ಮ ಆರಾಧ್ಯದೈವ
ಮೂಲಗೋಪಾಲಕೃಷ್ಣದೇವರ ವಿಗ್ರಹ ಹಿಡಿದು ದೇಶದ ಒಳಿತಿಗಾಗಿ ತಾವೇ ಸ್ವತಃ ವಿಜಯನಗರ
ರತ್ನ ಸಿಂಹಾಸನನ್ನೇರಿ ಕುಹುಯೋಗವಿದ್ದ
ಮೂರು ಮುಕ್ಕಾಲು ಘಳಿಗೆ ಸಾಮಾಜ್ಯ ಪರಿಪಾಲನೆ ಮಾಡಿದರು.

ಮಧ್ವಸಿದ್ಧಾಂತವನ್ನು ಸಮರ್ಥವಾಗಿ ಪ್ರತಿನಿಧಿಸುವ ಒಂಭತ್ತು ಪ್ರಮೇಯಗಳನ್ನು ಪುಟ್ಟ
ಶ್ಲೋಕವೊಂದರಲ್ಲಿ ರಚಿಸಿದ್ದಾರೆ.

"" ಶ್ರೀ ಮನ್ಮದ್ವಮತೇ ಹರಿಃ ಪರತರಃ

ಸತ್ಯಂ ಜಗತ್ ತತ್ವತೋ

ಭೇದೋ ಜೀವಗಣಾಃ ಹರೇರನುಚರಾಃ ನೀಚೋಚ್ಚಭಾವಂಗತಾಃ|

ಮುಕ್ತಿನೈಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ಸಾಧನಂ

ಹೃಕ್ಷಾದಿತ್ರಿತಯಂ ಪ್ರಮಾಣಮಖಿಲಾಮ್ನಾಯೈಕ ವೇದ್ಯೋ ಹರಿಃ||

ಶ್ರೀವ್ಯಾಸರಾಯರು ಭಾರತಾದ್ಯಂತ ಸಂಚರಿಸಿ ಖಂಡನ ಮಂಡನಗಳ ಮೂಲಕ ವ್ಯಾಖ್ಯಾನ
ವಿಮರ್ಶೆಗಳ ಮುಖೇನ ಸಂಸ್ಕೃತ ಕನ್ನಡ ಭಾಷೆಗಳಲ್ಲಿ ಕೃತಿರಚಿಸಿ ಮಾಧ್ವ ತತ್ತ್ವ ಪ್ರಸಾರ
ಮಾಡಿದಲ್ಲದೆ,

ಪುರಂದರದಾಸರ ಸಮ್ಮುಖದಲ್ಲಿ ವಾದಿರಾಜರು ಕನಕದಾಸರು ಒಳಗೊಂಡಂತೆ ದಾಸಕೂಟ
ರೂಪಿಸಿದ ಕೀರ್ತಿ ಶ್ರೀವ್ಯಾಸರಾಯರಿಗೆ ಸಲ್ಲುತ್ತದೆ.

ವಿಜಯನಗರದ ಆರುಜನ ಅರಸರಿಗೆ ರಾಜಗುರುಗಳಾಗಿ ಮನ್ನಣೆ ಗೌರವ ಪಡೆದಿದ್ದವರು.

(ಸಾಳುವ ನರಸಿಂಹ, ತಮ್ಮಾರಾಯ,

ತುಳುವ ನರಸನಾಯಕ, ವೀರನರಸಿಂಹ, ಕೃಷ್ಣದೇವರಾಯ

ಮತ್ತು ಅಚ್ಯುತರಾಯ).

ಶ್ರೀವ್ಯಾಸರಾಯರು ಎಲ್ಲವನ್ನೂ ತೊರೆದ ಸನ್ಯಾಸಿಗಳಾಗಿದ್ದರೂ, ಪ್ರಜಾಹಿತವನ್ನು ಕಾಪಾಡುವ
ಸಲುವಾಗಿ ಲೌಕಿಕಕ್ಕೆ ಅಂಟುಕೊಂಡವರು.

ಶ್ರೀವ್ಯಾಸರಾಯರ ಭವ್ಯವ್ಯಕ್ತಿತ್ವ

ವೈರಾಗ್ಯಾದಿಗಳನ್ನು ಶ್ರೀವಿಜಯೇಂದ್ರತೀರ್ಥರು ತಮ್ಮ ಶ್ರೀವ್ಯಾಸರಾಜಸ್ತೋತ್ರದಲ್ಲಿ ಹೀಗೆ
ಕೊಂಡಾಡಿದ್ದಾರೆ:

ಶ್ರೀವ್ಯಾಸಯೋಗಿ ಹರಿಪಾದರಾಗೀ

ಭಕ್ತಾತಿಪೂಗೀ ಹಿತದಕ್ಷಸದ್ಗೀ|

ತ್ಯಾಗಿ ವಿರಾಗೀ ವಿಷಯೇಷು ಭೋಗೀ
ಮುಕ್ತೌ ಸದಾಗೀತ ಸುರೇಂದ್ರ ಸಂಗೀ||

(ಶ್ರೀವ್ಯಾಸರಾಯರು ಧ್ಯಾನಯೋಗಿಗಳು. ಶ್ರೀಹರಿಯ ಪಾದದಲ್ಲಿಯೇ ಆಸಕ್ತರು. ಅಪಾರ
ಭಕ್ತರನ್ನುಳ್ಳವರು. ಆಶ್ರಿತರಿಗೆ ಹಿತವನ್ನುಂಟುಮಾಡುವವರು.
ಸಜ್ಜನರಿಗೆ ಜೀವ, ಜೀವನ, ಧನ, ಭೂ, ವಿದ್ಯಾ ದಾನಮಾಡುವ ತ್ಯಾಗಮಯಿಗಳು. ಸ್ತುತ್ಯರಾದ
ವಾಯು, ಶೇಷ, ಇಂದ್ರದೇವರ ಸಂಗ ಮಾಡುತ್ತ ಜೀವನ್ಮುಕ್ತಾವಸ್ಥೆಯ ಆನಂದವನ್ನು
ಭೋಗಿಸುವರು.)

ಇಂತಹ ಮಹಾ ಚೇತನ, ಅಪರೋಕ್ಷ ಜ್ಞಾನಿಗಳೂ, ಇಚ್ಛಾಮರಣಿಗಳೂ ಆದ ಶ್ರೀವ್ಯಾಸರಾಜ
ಗುರು ಸಾರ್ವಭೌಮರು ತಮ್ಮ 92 ನೇ ವಯಸ್ಸಿನಲ್ಲಿ ಕ್ರಿ.ಶ. 1539 ಹೇವಿಳಂಬಿ ಸಂವತ್ಸರದ
ಫಾಲ್ಗುಣ ಬಹುಳ ಚತುರ್ಥಿ ಶನಿವಾರದಂದು ಆನೆಗೊಂದಿಯ ನಡುಗಡ್ಡೆಯಲ್ಲಿ ತಮ್ಮ ಅವತಾರ
ಕಾರ್ಯವನ್ನು ಸಮಾಪ್ತಗೊಳಿಸಿದರು.

ಶ್ರೀಶ್ರೀನಿವಾಸತೀರ್ಥರು

ಅರ್ಥಿಕಲ್ಪಿತ ಕಲ್ಪೋಯಂ ಪ್ರತ್ಯರ್ಥಿಗಜಕೇಸರಿ|
ವ್ಯಾಸತೀರ್ಥಗುರುಭೂಯಾದಸ್ಮದಿಷ್ಟಾರ್ಥ ಸಿದ್ಧಯೇ||

ಎಂಬ ಚರಣ ಶ್ಲೋಕವನ್ನು ರಚಿಸಿ
ಅವರ ಗುಣಗಾನ ಮಾಡಿದರು.

ಅಲ್ಲಿಯೇ ಇದ್ದ ಶ್ರೀವ್ಯಾಸರಾಜರ ಪರಮಾಪ್ತ ಶಿಷ್ಯರಾದ ಶ್ರೀಪುರಂದರದಾಸರು

"ಚಿತ್ತೈಸಿದರು ವ್ಯಾಸರಾಜರು ಚಿತ್ತಜನಯ್ಯನ ಸಭೆಗೆ "

ಎಂಬ ಚರಮಗೀತೆಯನ್ನು ರಚಿಸಿ ಹಾಡಿದರು."

"ಹರೇ ಶ್ರೀನಿವಾಸ"

Sri VyasaRajara Jeevanacharitra (Kannada - PDF)
(sangraha)

<https://acrobat.adobe.com/id/urn:aaid:sc:AP:95fe4c74-6698-42e7-a53e-d7d22e577f56>

SRI VYASAYOGICHARITAM
(The Life of Sri VYASARAJARU)

<https://archive.org/details/vyasayogi-charitam.compressed>

BY Sri Somanatha Kavi
(a contemporary of Sri VyasaRajaru)

PDF Link...👉

<https://acrobat.adobe.com/id/urn:aaid:sc:AP:642f02e5-b81f-4bdd-b297-f12969898aca>

Poet Somanatha, a contemporary of Sri VyasaRajaru has published his exclusive work on Sri VyasaRayaru called Vyasayogicharitam.

But for SomanathaKavi the world wouldn't have known the contribution made by Sri VyasaRajaru to Vijayanagara kingdom/empire.



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श्री गोपाकृष्णजी वंद्यमाने ।

श्री व्यासयोगिचरितम् ।

सोमनाथकविप्रणीते ।

THE LIFE OF
SRI VYASARAJA

A Classic Sanskrit Biography

BY

POET SOMANATHA

A.D. 1500

With a Historical Introduction in English

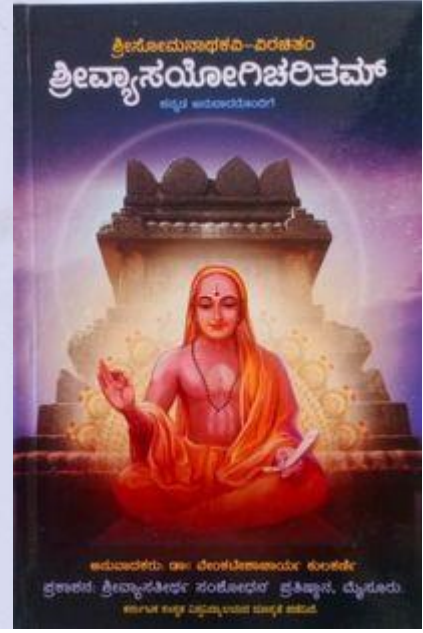
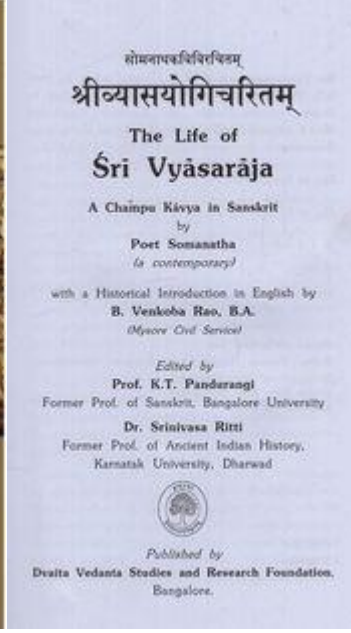
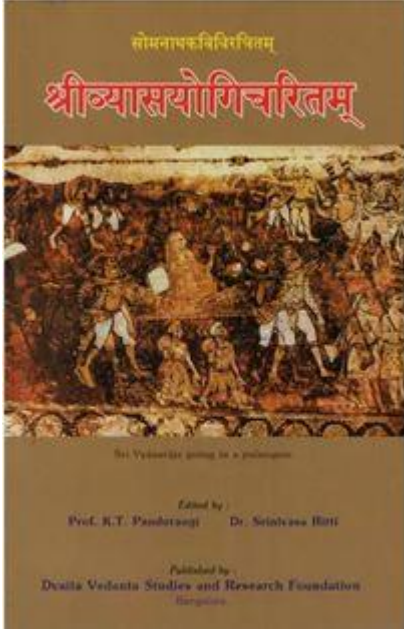
BY

B. VENKOTA RAO, B.A.,

Principal, Mysore

Other publications on VyasaYogiCharitam





Annexure

PRAMEYA NAVARATNAS

(Basic Tenets of Tattvavaada)

Sri Vyasarajaru (an eminent Madhva Saint/Philosopher and an incarnation of Bhakta Prahlada) has summarized the essence of taTattvavada (Madhva philosophy) propounded by Sri Madhvacharya (Sri Aananda Theertha) in a single verse which is called Prameya Navaratnas the basic tenets of Madhva philosophy – DvaitaTattvavaada.

ಶ್ರೀಮನ್ಮಧ್ವಮತೇ ಹರಿಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್ ತತ್ವತೋ |

ಭೇದೋ ಜೀವಗಣಾ ಹರೇರನುಚರಾಃ ನಿಕೋಚ್ಚಭಾವಂ ಗತಾಃ |

ಮುಕ್ತಿನೈಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ಸಾಧನಂ
ಹೃದಯಾದಿತ್ರಯಂ ಪ್ರಮಾಣಮಖಿಲಾನ್ಮನಾಃಕವೇದ್ಯೋ ಹರಿಃ |

ಶ್ರೀಮನ್ಮಧ್ವಮತೇ ಹರಿಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್ ತತ್ವತೋ |

ಭೇದೋ ಜೀವಗಣಾ ಹರೇರನುಚರಾಃ ನೀಚೋಚ್ಚಭಾವಂ ಗತಾಃ |

ಮುಕ್ತಿನೈಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ಸಾಧನಂ

ಹೃದಯಾದಿತ್ರಯಂ ಪ್ರಮಾಣಮಖಿಲಾನ್ಮನಾಃಕವೇದ್ಯೋ ಹರಿಃ |

శ్రీమన్మధ్వమతే హరిః పరతరః సత్యం జగత్ తత్వతో |
 భేదో జీవగణా హరేరనుచరాః నీచోచ్ఛభావం గతాః |
 ముక్తిరైజసుఖానుభూతిరమలా భక్తిశ్చ తత్సాధనం
 హ్యక్షాదిత్రితయం ప్రమాణమఖిలామ్నాయైకవేద్యో హరిః

shrIman-madhva-mate hariH parataraH satyaM jagat.h tattvato |
 bhedo jIvagaNAH hareranucharAH nIchochcha bhAvaN^gatAH |
 muktirnaijasukhAnubhUtiramalAbhaktishcha tatsAdhanam.h |
 hyaxAditritayaM pramANamakhilAmnAyaikavedyo hariH ||

Sriman MadHwa MatE: Sri MadHwa's doctrine (Madhva Siddhanta)

HariH ParataraH:

- Lord Sri Hari (Vishnu) is the Supreme God – Hari Sarvottama;
- Lord Sri ManNarayana is the truth and is eternal.
- His concepts and creations are truth.
- His avatharas (incarnations) are truth.
- He is an embodiment of truth and Sathya is his costume.
- He is Sathya-dharma-parayana,
- He is the custodian of truth, virtue and justice.
- He is the ultimate reality (Truth) for his devotees.
- Verily He is a true God, not an illusion.

Sathya is HARI SARVOTTAMA the primordial supreme God SriManNarayana;

Such truth ie. Lord Vishnu to be remembered always is the greatest injunction of shastras/Vedas/Puranas; all other rules being secondary;

Lord Vishnu who is worshipped by Vedas and all sacred literature is Supreme, Sarvottama.

SriMadAachaaryaru urges us to remember always Paramatma SriManNarayana at all times - Preenayaamo Vaasudevam;

Understanding Vishnu (Hari) Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharya an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha (philosophy) Madhva/Dvaita/Tattvavaada.

naAraAyaNaAya paripUurNaguNaArNavaAya

vishvodayasthithilayonniyatipradaAya |

j~nAanapradaAya vibudhAasurasaukhyaduHkha

satkAaraNaAya vitataAya namo namaste ||

(Mahabharata Tatparya Nirnaya)

My repeated and pious Salutations to the Supreme God SriManNaaraayana the one....

- who is like an ocean of infinite auspicious attributes,
- who is the cause of origin, sustenance; destruction and
- supreme guidance of the universe,
- who is the giver of all knowledge,
- who is all pervading,
- who is the abiding cause of salvation (highest happiness) to the Gods/Noble and,
- who is the tormentor (damnation/sorrow) to the Asuras/wicked.

He is "SarValaksHanaLaksHanyaH" the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas;

He is Ananta-Kalyana-Guna-Paripoorna; Lord Vishnu is the Supreme Brahman and independent Supreme Reality is the central theme/concept of Dvaita Vedanta;

SaTyam Jagat: Universe is Real; this creation by God is no illusion but real. Acharya Madhva has stated authoritatively that the world is real. If the world is unreal, the greatness of the Supreme Being stated in the Shastras is lost.

Bahuchithrajagath bahudhAa karanAth
parashakthirananthagunah paramah

The Supreme Being has infinite auspicious qualities and his greatness is indescribable as He has created this immense and wonderful world with a large number of special features. He has infinite capacity to do so. If the world itself is unreal, its creation is also unreal and so is His greatness. Can there be a most delusionary conclusion than this? It is an Asuri Lakshana. We will not have devotion in God and thus will be unable to secure His grace and redemption from Samsara.

In the well-known Geeta Sloka...

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ 16.8

asatyam apratiṣṭhaṁ te jagad āhur anīśhvaram
aparaspara-sambhūtaṁ kim anyat kāma-haitukam

Lord Sri Krishna says, those who say that the world is unreal are Asuras. They also say that there is no God?

God has created the world for the realization/to attain true knowledge of the intrinsic nature of the souls by themselves.

This creation of the world is a great act of mercy on the souls by God. It is also His pleasure.

For the God, who is Happiness incarnate, this act of creation is not tiring in the least. In fact, it is His pleasure/sport and it is purposeful. This world which is both the sporting ground of God and the field of action of the souls is real.

Sri Madhvacharya controverts the opinion held that the world is an illusory projection of the cosmic world. He strongly refutes this theory by holding the view that the Vedic literature is full of references to the creation, preservation, regulation and control of the world of matter and souls by a Supreme Being. The material world is the field provided for the spiritual evolution of souls. God cannot possibly have given us an illusory world to develop in. There is enough evidence in the Vedic literature that God perceives us and the world in which we live as factual realities. What is thus directly perceived by a cosmic mind cannot be illusory.

TatvAto BhedaH:

jiiveshvara bheda chaiva jadeshvara bheda tatha |

jiiva-bhedo mithashchaiva jaDa-jiiva-bheda tatha |

mithashcha jada-bhedo.ayam prapajncho bheda-panchakaH ||

– paramashruti

- difference between jîva (soul) and Îshvara (Creator),
- difference between jaDa (insentient) and Îshvara;
- difference between various jîvas,
- difference between jaDa and jîva; and the
- difference between various jaDas. (Paramopanishad)

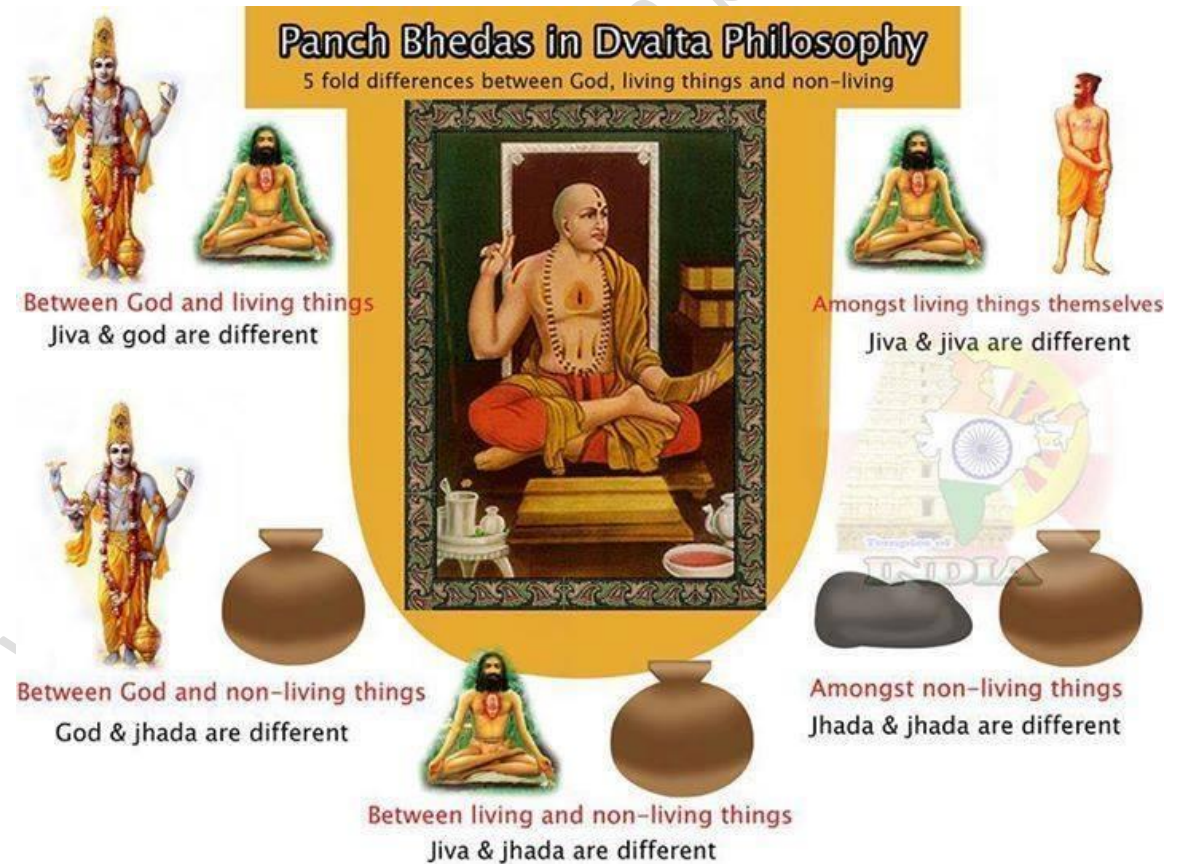
Pancha-Beda/Atyanta Bheda Darsanam (Five Distinctions)

जीवेश्वर भिदा चैव जडेश्वर भिदा तथा ।
जीव-भेदो मिथश्चैव जड-जीव-भिदा तथा ।
मिथश्च जड-भेदोऽयं प्रपञ्चो भेद-पञ्चकः ॥

-Paramopanishad

Translation:

Ishwara – Jeeva bedha (The distinction between God and individual soul)
Ishwara – Jada bedha (The distinction between God and inanimate things)
Jeeva – Jada bedha (The distinction between individual soul and inanimate things)
Jeeva – Jeeva bedha (The distinction between two individual souls)
Jada – Jada bedha (The distinction between two inanimate/material things)



Five-fold differences (Pancha Bheda) between God, Livings & Non-living things are real and an eternal fact; (as depicted in the image)

DvaitHa SiddHantha means that, Paramatma (God) and the Jeeva are not identical and are always different. The doctrine preaching their identicalness is untrue;

uttamaḥ puruṣhas tv anyāḥ paramātmety udāhṛitaḥ
yo loka-trayam āviśhya bibharti avyaya īśhvaraḥ;

In Bhagwadgita (Purushottama Yoga) sloka # 17; Lord Sri Krishna spell out the distinction of Jeevatma and Paramatma the Supreme Soul who is much much superior to Jeevaatma, who is indestructible,

who is Antaryaami who pervades in all;

who is the controller and the one who supports all beings in three worlds.

Only when we correctly understand these five-fold differences, we are able to understand the nature and meaning of this world. Only then we are able to place the Supreme God, the soul and matter in proper perspective.

Jeevaganah hareh anucharah:

All living beings are servants of Lord Sri Hari and dependent on Him (Vishnu) for their existence;

Sri Jagannatha Dasaru in HKS (Mangalacharana Sandhi) pays obeisance to Sri Ananda Theertharu (Madhvacharya) the one who has proclaimed to the world the concept of Tattvavaada - Pancha Bheda;

paMchabhEdAtmaka prapaMchake, |
paMcharUpAtmakane daivaka, |

paMchamukha shakrAdigaLu kiMkararu shrIharige ||
paMchaviMshathi tattva taratama, |
paMchikegaLanu pELda, bhAvi vi |
riMchiyenipAnaMdatIrthara, nenevenanudinavu |

ಪಂಚಭೇದಾತ್ಮಕ ಪ್ರಪಂಚಕೆ ಪಂಚರೂಪಾತ್ಮಕನೆ ದೈವಕ
ಪಂಚಮುಖ ಶಕ್ತಾದಿಗಳು ಕಿಂಕರರು ಶ್ರೀಹರಿಗೆ
ಪಂಚವಿಂಶತಿ ತತ್ವ ತರತಮ ಪಂಚಿಕೆಗಳನು ಪೇಳ್ವ
ಭಾವೀ ವಿರಿಂಚಿಯೆನಿಪ ಅನಂದತೀರ್ಥರ ನೆನೆವೆನನುದಿನವು||

For this world of Pancha Bheda; PancharoopaAtmaka Devata
(Narayana-Vasudeva-Sankarshana-Pradyumna-Aniruddha);
Vishnu is the ONE AND THE ONLY GOD; all others are His
servants (Kinkararu) and dependent on Him for existence;

Neechocha Bhavam Gatah:

There is hierarchy amongst living beings that is eternal.

There is gradation in the experience of bliss, there is gradation
even in liberation and for their continuous joy they still depend
on the Grace of God.

Mukhti naija sukhānubhootih:

Salvation (liberation/Mukti) lies in the soul experiencing its
intrinsic joy.

Liberation means that the souls by the sight of God and getting
His grace realize and experience the true nature of themselves
in their subtle form of knowledge, bliss and other qualities;

From the sight of God, the soul realizes its true nature and
thereby is freed from the bondage which has pinned it down to
sorrow.

In liberation, the soul experiences its true nature of knowledge,
bliss and devotion to God and being free from baser qualities

which had been afflicting it in the world, enjoys uninterrupted happiness thereafter.

The bliss experienced by different released souls is not identical, but vary with nature of different souls. As the souls are not all identical, and their intrinsic essences are different and varied, it is only natural that the bliss experienced by them is not identical but varied.

There is thus gradation in the experience of bliss, there is gradation even in liberation and for their continuous joy they still depend on the Grace of God.

Amala Bhaktih cha tat sadhanam:

Liberation can be attained only through pure and unsullied devotion with correct understanding and knowledge of God.

For liberation, God's sight, as well as constant devotion and ultimately God's grace are necessary.

The souls which are dependent on and different from God, work out their salvation according to their intrinsic essence of nature. By pure devotion and Grace of God, it should be the aim of each soul to attain the true nature of itself, which contributes to its eternal happiness.

Akshadi Tritayam Pramanam:

Means of knowledge are sensory perception, inference and Holy Scriptures.

This is capable of being understood from the revealed literature, the source books, perception and logic.

Akhila amnayaika vedyo hariH:

All Vedas speak (extoll) Lord Sri Hari. Vishnu is to be perceived in His nature through Holy Scriptures and only through them.

వేదే రామాయణే చైవ పురాణే భారతేతథా।
 ఆదౌ అన్తే చ మధ్యే చ విష్ణుః సర్వత్ర గీయతే॥
 వేదే రామాయణే చైవ పురాణే భారతేతథా।
 ఆదౌ అన్తే చ మధ్యే చ విష్ణుః సర్వత్ర గీయతే॥
 వేదే రామాయణే చైవ పురాణే భారతేతథా।
 ఆదౌ అన్తే చ మధ్యే చ విష్ణుః సర్వత్ర గీయతే॥
 vede rāmāyaṇe caiva purāṇe bhāratetathā।
 ādau ante ca madhye ca viṣṇuḥ sarvatra gīyate॥

ఆది, అన్త, మధ్యభాగ of వేద, రామాయణ, పురాణ and మహాభారత; all of them
 sing the glories of Vishnu.



Knowledge of paMcha bhEda and tAratamya is very important for those who aspire for mOxa. This is the very basis of madhva siddhAMta. Futile is divine worship if it is done without proper understanding and recognizing Taratamya. It is the fundamental/preliminary requirement for saadhana.



Sri Krishnadevaraya himself is telling what upadesha he has received from his Guru Sri VyasaRajaru that was propounded by SriMadAacharyaru as a dictum.

How many of us are sincerely, in letter & spirit propagating this injunction of Sri Madhvacharyaru?

Lord Vishnu to be remembered/worshipped always as SARVOTTAMA is the greatest injunction of Shastras/Vedas/Puranas, all other rules being secondary.

वेदे रामायणे चैव पुराणे भारतेतथा।

आदौ अन्ते च मध्ये च विष्णुः सर्वत्र गीयते॥

‘Vede ramayane caiva purane bharate tatha’

Adavantau ca madhye ca Vishnuh sarvatra giyate’

आदि, अन्त, मध्यभाग of वेद, रामायण, पुराण and महाभारत; all of them sing the glories of Vishnu the Supreme God.

Vishnu is extolled in the world as well as in Vedas (sacred scripts) as the Supreme Being (Sarvottama).

HariSarvottama - Vaayu Jeevottama is the ULTIMATE TRUTH OF VEDANTA

Tattvavaada is the #ultimate spiritual knowledge;

Understanding Vishnu (SriHari) Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharya an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha (philosophy) Madhva Dvaita Tattvavaada.

वेदान् मन्त्रानुपनीषत्सहितान् सर्वदा शृणु ॥ 27 ॥

इतिहासपुराणे च पञ्चरात्रं तथैव च ।

तदर्थान् ब्रह्मसूत्रैश्च सम्यङ्निर्णयितुं तत्त्वतः ।

विष्णोः सर्वोत्तमत्वं तु सर्वदा प्रतिपादय ॥ 28 ॥

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचितः (यति)प्रणवकल्पः ॥



Krishnadevarāya in his work states

उत्साहं मम वीक्ष्य मदुरुः श्रीव्यासतीर्थो मुनिः
पर्यालोच्य पुराणशास्त्रविविधाम्नायेतिहासादिकान् ।
लब्धास्तत्र कथा हरेः पशुपतेः साम्यं निरस्याधिकं
विष्णुं कीर्तय सर्वथेत्युपदिशन् मह्यं मुदा दत्तवान् ॥१२॥

(manuscript no. D 18299 at Madras oriental manuscript library)

“Seeing my enthusiasm, my guru Śrī Vyāsatīrtha Muni happily gave me the eternal upadesha of Hari Sarvottamatva & refuted the Hari Pashupati samya after thoroughly deliberating upon all elements available in all the Purānas, Śāstrās, Vedās, Itihāsās etc”

**yAnthroddHaAraKa aAnJanEya swAmy
(ChakratheErthHa)**

ಯಂತ್ರೋದ್ಧಾರಕ ಪ್ರಾಣ ದೇವರು (ಹಂಪಿ)

[A rare temple of Lord Hanuman (Sri Vyaasaraaja Theerthara Prathishta)]

Dedicated to Lord Hanuman; Yanthroddharaka Aanjaneya Swamy temple at Chakratheertha (Hampi) has acquired a unique significance by its location, sanctity, spirituality and symbolism.

Located at the legendary Kishkindha of Ramayana period on the southern banks of the holy river Tungabhadra behind Sri

Kodanda Rama Swamy temple, Yanthroddharaka is a rare temple of Lord Hanuman that we come across.

This temple is considered as the first one among the 732 temples of Lord Hanuman installed/consecrated by the great Madhwa Saint and Philosopher Sri Vyaasa Rajaru.

Located at an elevated place on the top of a small hillock the temple of Yanthroddharaka Hanuman is standing as a testimony to the great spiritual powers and holiness of Sri Vyaasarayaru.

Sri Vyaasarayaru was an ardent devotee of Lord Hanuman; during whose period 732 Hanuman idols were installed/consecrated at various locations across South India.

He had so much devotion towards Lord Hanuman that every day soon after his pooja rituals on the banks of Chakratheertha, he used to meditate on an image of Lord Hanuman and draw its picture with a piece of Angaara (Charcoal) on a nearby rock and worship the same.

One day when he drew the image of Lord Hanuman; to his surprise a monkey came out of it alive from the rock jumping out and his drawing disappeared.

This situation continued for twelve days and every time the Pontiff used to draw an image of Lord Hanuman on the rock; the image used to take life; a monkey used to leap out and the image used to disappear.

After failing to fix the image of Lord Hanuman continuously for 12 days Sri Vyasarayaru went into meditation seeking the help of Lord Hanuman himself to solve the puzzle.

Finally, on the 13th day Sri Vyasarayaru drew the image of Lord Hanuman as directed by Him (Lord Hanuman) by

encircling the image with a powerful Yantra (consecrated geometrical shape) bequeathed with Beejaakshara mantras.

Further the stupendous Yantra was also sealed with figurines of twelve simian monkeys bound to each other in a tight group in a circular fashion encompassing the outer ring of the Yantra.

Thus, dighbandana (caged) was made and Lord Hanuman was confined to a potent Yantra sitting firm in a yogic posture.

Since Hanuman was fixed in a Yantra, thenceforth He came to be known as Yanthroddharaka Praana Devaru (Lord Hanuman).

Thereafter Sri Vyasarayaru composed the famous Yanthroddharaka Hanumath Sthothra which became very popular and powerful prayer manthra of Lord Hanuman.

Unlike the usual symbolism of Lord Hanuman that we generally come across in most of the temples, here the icon of Lord Hanuman is depicted in a rare posture.

This rare icon of Lord Hanuman manifested on a holy rock in a sitting position is embedded inside an amulet (Yantra) at the centre of a set of six concentric triangles enmeshed in a circle.

Sitting quiet in a yoga mudra (meditative posture) in padmaasana at the centre of a sacrosanct Yantra with beads of japamala in his hands this unique image of Lord Hanuman is an epitome of spirituality.

The temple of Yanthroddharaka Hanuman came into existence about 500 years ago and has become a popular pilgrim center dedicated to Lord Hanuman.

Located in Hospet Tq of Bellary district in Karnataka State, Chakratheertha near Hampi is attracting pilgrims from across the country and also from abroad. Pilgrims visiting Hampi will make it a point to visit Yanthroddharaka Hanuman temple located nearby.

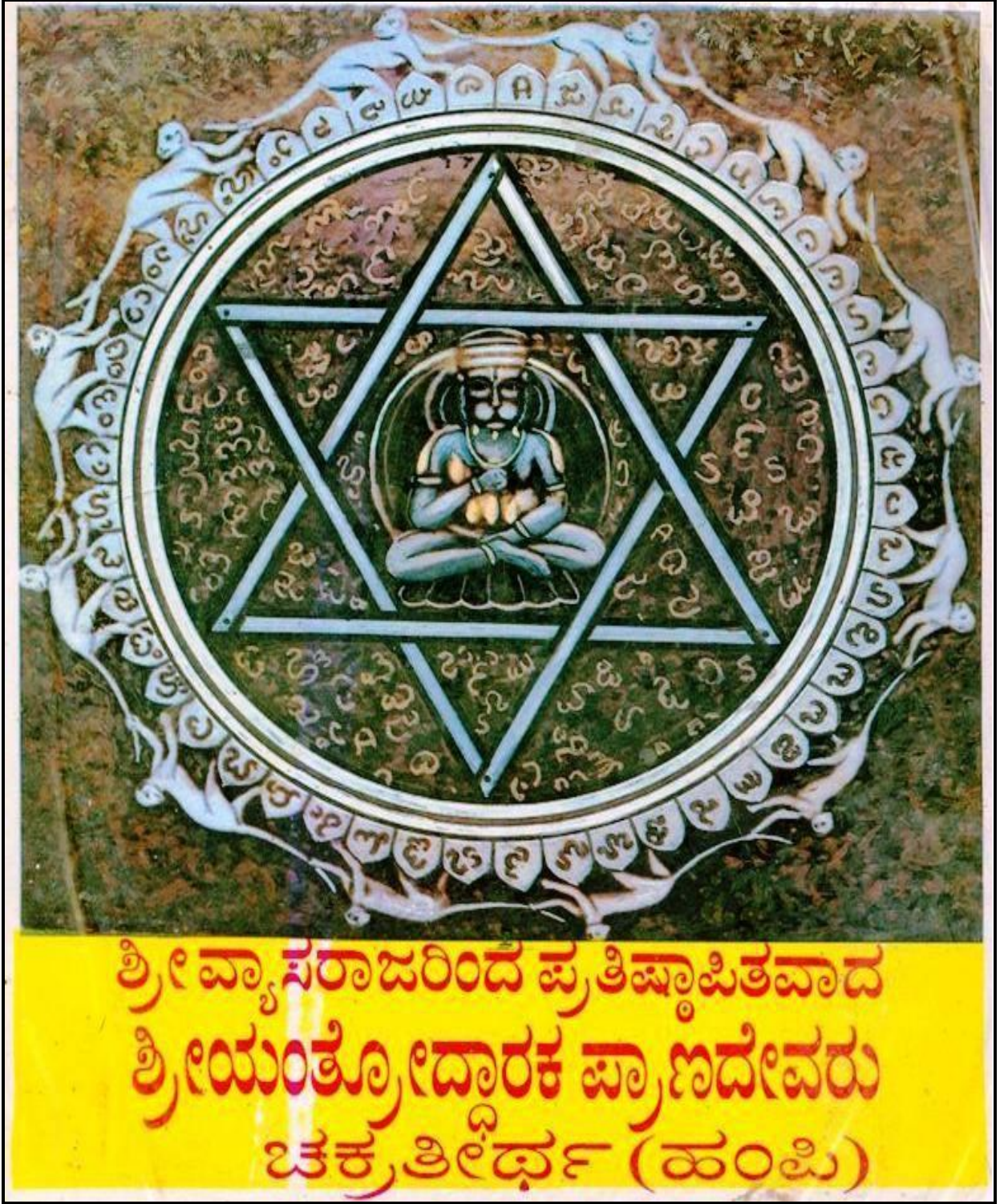
Hampi is about 12 km from Hospet which is well connected by rail and road. Nearest railway junction is Guntakal.

Other nearby places worth visiting are Anegondi and Nava Brundavana, an island in Thunga Bhadra river and the seat of Moola Brundavanas of nine great Madhwa Saints including that of Sri Vyaasa Rajaru.

With all its sanctity and spirituality this holy shrine of Mukhya Praana (Lord Hanuman) at Yanthroddharaka is one of the must visit places especially for Madhwa fraternity.







Significance of BELL in Sri Hanuman's tail (sangraha)



{Image depicted above is an icon sculpted by Sri VyaAsaRaAjaru with his own hands as a prateeka of 732 Hanuman moortis installed by him across the country. It is with Sri Vyasaraaja Matha (Sosale)}

The Bell in Hanuman's tail - is an interesting feature that can be seen not just in Vyasa-Anjaneya pratima-s but also in many pratima-s across Bharata bhUmi. I have learnt one legend associated with it from elders.

Here is the legend... Before leaving for Lanka, Sri Rama raised an army of monkeys & bears. He assured the families of these warriors that "I loose none but will return with all." Message

vAnara army was filled with many varieties of monkeys with varied shape, size & battle power. 'singilIka' was one such monkey variety of dwarf vAnarAs. singilIkA-s don't carry weapons but use teeth & nails to attack enemies. They engage in deadly melees & fall upon enemy en-mass.

Now, we come to the time & setting wherein an epic battle between Rama & Ravana was raging. Many of Ravana's finest generals & warriors including his many sons have fallen in the battle. Left with no option, Ravana woke up his sleeping, giant sibling - Kumbhakarna.

Ravana ordered him to fight Rama. Kumbhakarna tried to reason with his elder brother but went into battle due to brotherly love. He came to battle field raiding a huge chariot. This chariot was decorated with a string of tiny bells around its canopy.

The giant rAkshasa fought with great gusto only to succumb to deadly rAma bANa. As Kumbhakarna started falling off from chariot, his hand hit against a bell hung to the canopy. Due to the impact of Kumbhakarna's mighty hand, the bell got disjointed & fell on the ground.

That very moment, a team of 1000 singilIka-s were moving towards a rAkshasa. They got trapped under this bell which was huge as a mountain for their size. Unaware of what befell on

them & unable to figure out why sudden darkness wrapped them in, singilIkAs started worrying.

Few moments later, one monkey said "I fear no one would be saving us?" Another said "We are doomed." Yet another said "It is our fault to come here." After sometime, some monkeys have started finding fault with their king, Sugreeva.

The fit of rage caught up with many & they began to accuse Rama & Hanuma as the reason for their misery. An aged monkey among the lot shouted over others to calm down & said "Let us not loose hope in Sri Rama. Let's chant his nAma & see what happens."

Having got nothing much to do singilIkA-s one-by-one engaged in rAma nAma smaraNa.

Meanwhile, outside the bell, Ravana too got killed by rAma bANa marking the end of the battle. Now, Rama sitting in his camp ordered Sugreeva to take a count of his armies. Sugreeva returned to Rama with 1000 nos. short. Rama ordered for re-count but to no avail.

Rama got up by saying to Hanuma - "Lead the way into the battle field, I will search for the missing companions." On hearing this, Hanuma started towards the battle field strewn with bodies of slain rAkshas, broken charriots, spears, shields etc.

As Hanuma was clearing the debris, Rama started looking either sides for clues that could lead to missing monkeys. Little far into the field, Rama stopped midway & pointed towards a bell.

All got surprised by this act & were looking quizzically at Rama. Meanwhile, Hanuma having understood the mind of Rama, instantaneously put his tail into the ring of the bell & lifted it gently.

There, inside the bell, were 1000 tiny monkey warriors with closed eyes & tAraka nAma on their lips. Thus went an uproar "Jaya Jaya Rama...Jaya Jaya Rama" like a thunder from the sky.

Having the silence thus far surrounding them shattered & a flood of bright light hitting their eyes, those small singilIkA-s came to senses & opened their eyes. Ah! There He is...AjAnubAhu, aravinda daAyatAksha, niShAcharadhvamsi, the ever beautiful Rama Swamy!

Unable to believe their bhAgya & caught unprepared to welcome it, those singilIkA-s stood like images drawn by a skilled painter. An another round of applause by rest of army caused the tiny warriors to know what to be done next.

They prostrated before the lotus feet of Sri Rama in reverence, with devotion but more importantly to condone their retribution of doubting Sri Rama. Rama smiled & bestowed his sacred 'karaspArsha' that even Sri Lakshmi can't have at Her will.

Later Rama turned his eyes towards Hanuma, standing tall among kapi-s but slightly bent in obedience in his Swamy's presence. A shining bell in his tail he looked like prasanna, abhaya, varada AnjanEya. Bhagawan Rama was beyond limits to see him so.

Rama bestowed a boon that whoever worship Hanuma with bell in tail will be bestowed with greater jnAna, bhakti & vairAgya. They will be brought out from ignorance just like how those singilIkA-s were released by vAyuputra from darkness.

Kannada version (sangraha)

ಶ್ರೀ ವ್ಯಾಸರಾಜ ಪ್ರತಿಷ್ಠಿತ ಶ್ರೀ ಮುಖ್ಯ ಪ್ರಾಣ ದೇವರ ಬಾಲದಲ್ಲಿ ಬಿಗಿಯಾದ ಘಂಟೆಯ ಮಹತ್ವ

ಶ್ರೀ ವ್ಯಾಸರಾಜ ಪ್ರತಿಷ್ಠಿತ ಮುಖ್ಯ ಪ್ರಾಣದೇವರ ವಿಗ್ರಹಗಳಲ್ಲಿ ಬಾಲದ ತುದಿಯಲ್ಲಿ ಘಂಟೆಯನ್ನು ಬಿಗಿಗೊಳಿಸಿರುವುದನ್ನು ನೀವೆಲ್ಲರೂ ನೋಡಿರಬಹುದು .ಗಮನಿಸಿರಬಹುದು / ಆದರೆ ಹಲವರಿಗೆ

ಇದರ ಮಹತ್ವ ತಿಳಿದಿಲ್ಲ. ನಮ್ಮ ಗುರುಗಳು ಶ್ರೀ ವಿದ್ಯಾ ವಿಜಯ ತೀರ್ಥರು ಸ್ವಾಮೀಜಿ ಶ್ರೀ ವ್ಯಾಸರಾಜ ಮಠ ಸೋಸಲೆಯವರು ಅದರ ಮಹತ್ವವನ್ನು ಬಹಳ ಸುಂದರವಾಗಿ ನಿರೂಪಿಸಿದ್ದಾರೆ.

ರಾಮ ಮತ್ತು ರಾವಣರ ಭೀಕರ ಯುದ್ಧ ಕೊನೆಗೊಂಡಿತು ರಾವಣ ಕುಂಭಕರ್ಣ ಇಂದ್ರಜಿತ್ ಮತ್ತು . ವಾನರ ಸೇನೆ ವಿಜಯೋತ್ಸವ ಆಚರಿಸಲು ಆರಂಭಿಸಿತು . ಅನೇಕ ರಾಕ್ಷಸರು ಯುದ್ಧದಲ್ಲಿ ಸತ್ತರು ಒಂದು ಸಾವಿರ ಕಪಿಗಳು . ರಾಮನು ಸುಗ್ರೀವನಿಗೆ ವಾನರ ಸೈನ್ಯವನ್ನು ಎಣಿಸಲು ಹೇಳಿದನು ಕಾಣೆಯಾಗಿದೆ ಎಂದು ಅವರು ಕಂಡುಕೊಂಡರು ಅಷ್ಟರಲ್ಲಿ ಅವರು ಯುದ್ಧಭೂಮಿಯಲ್ಲಿ ಹತ್ತಿರದ . ದೊಡ್ಡ ಘಂಟೆಯಿಂದ ಕೆಲವು ಶಬ್ದಗಳನ್ನು ಕೇಳಿದರು

ರಾಮನು ಸುಗ್ರೀವನಿಗೆ ಘಂಟೆಯನ್ನು ಎತ್ತಿ ನೋಡುವಂತೆ ಹೇಳಿದನು ಸುಗ್ರೀವನಿಗೆ . ಘಂಟೆಯನ್ನು ಎತ್ತಲು ಸಾಧ್ಯವಾಗಲಿಲ್ಲ ಮತ್ತು ಅಂಗದನಿಗೂ ಸಹ ಸಾಧ್ಯವಾಗಲಿಲ್ಲ ಆಗ ರಾಮನು . ಮುಖ್ಯಪ್ರಾಣನಿಗೆ ಘಂಟೆಯನ್ನು ಎತ್ತಲು ಆಜ್ಞಾಪಿಸಿದನು ಆಗ ಮುಖ್ಯ ಪ್ರಾಣದೇವರು . ಗೌರವಪೂರ್ವಕವಾಗಿ ಶ್ರೀರಾಮನಿಗೆ ನಮಸ್ಕಾರ ಮಾಡಿ, ಬಾಲದ ತುದಿಯನ್ನು ಘಂಟೆಗೆ ಕಟ್ಟಿ ಅನಾಯಾಸವಾಗಿ ಘಂಟೆಯನ್ನು ಎತ್ತಿದರು .

ನೋಡಲು ಆ ದೊಡ್ಡ ಘಂಟೆಯ ಒಳಗೇ ಸಾವಿರ ಕೋತಿಗಳು ಅಳುತ್ತಿದ್ದವು. ಏನಾಯಿತು ಎಂದರೆ ಕುಂಭಕರ್ಣನ ಭವ್ಯವಾದ ರಥಗಳನ್ನು ಅಲಂಕರಿಸಲು ಅನೇಕ ದೊಡ್ಡ ಘಂಟೆಗಳನ್ನು ಅಲಂಕರಿಸಲಾಗಿದೆ. ಯುದ್ಧದ ಸಮಯದಲ್ಲಿ ಕುಂಭಕರ್ಣ ರಥದಿಂದ ದೊಡ್ಡ ಘಂಟೆಯೊಂದು ಕೆಳಗೆ ಬಿದ್ದಿತು ಆ ಘಂಟೆಯ ಹೊಡೆತಕ್ಕೆ ಸಾವಿರ . ಆ ಘಂಟೆ ಅಲ್ಲಿದ್ದ ವಾನರ ಸೈನ್ಯದ ಮೇಲೆ ಬಿದ್ದಿತು . ಕೋತಿಗಳು ಅದರಲ್ಲಿ ಸಿಕ್ಕಿಬಿದ್ದಿದ್ದವು

ಶ್ರೀರಾಮ ಮತ್ತು ಮುಖ್ಯಪ್ರಾಣನ ಕೃಪೆಯಿಂದ ಘಂಟೆಯಲ್ಲಿ ಸಿಲುಕಿದ್ದ ವಾನರರು ಜೀವಂತವಾಗಿ ಹೊರಬಂದರು. ಮಂಗಳಗಳು ಜೀವಂತವಾಗಿರುವುದನ್ನು ಕಂಡು ಎಲ್ಲರೂ ಸಂತೋಷಪಟ್ಟರು . ಘಟನೆಯ ಮಹತ್ವವನ್ನು ಗುರುತಿಸಲು, ಶ್ರೀ ವ್ಯಾಸರಾಜರು ತಮ್ಮ ಎಲ್ಲಾ ಪ್ರತಿಷ್ಠಿತ ಮುಖ್ಯ ಪ್ರಾಣದೇವರ ವಿಗ್ರಹಗಳಲ್ಲಿ ಬಾಲದ ತುದಿಯಲ್ಲಿ ಘಂಟೆ ಅನ್ನು ಸೇರಿಸಿದರು.

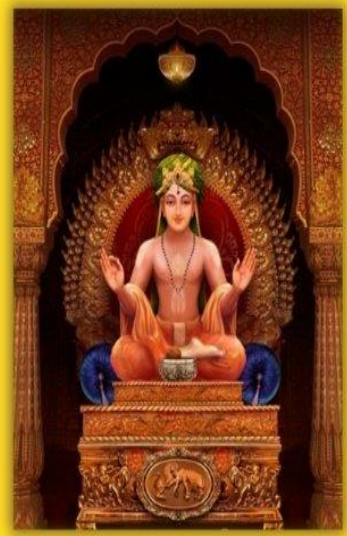
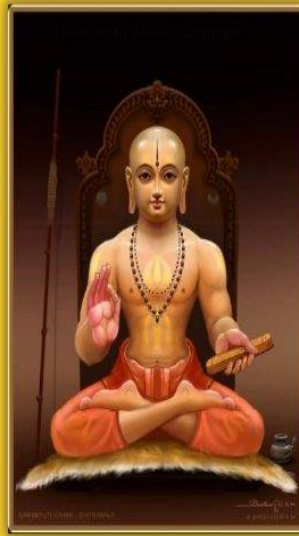
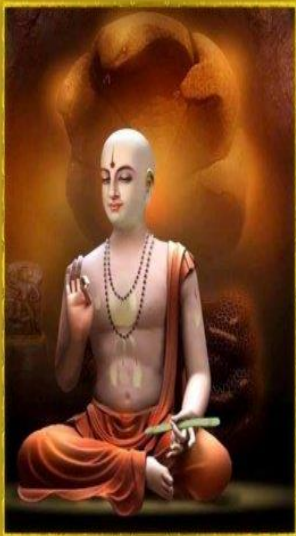
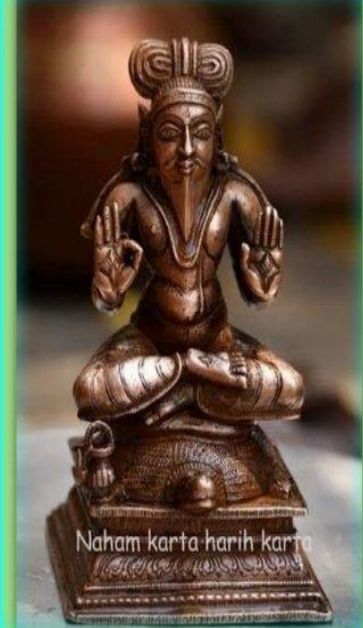
ಇದನ್ನು ಗುರುಗಳ ಪ್ರವಚನದಿಂದ ಸಂಕ್ಷಿಪ್ತವಾಗಿ ಹೇಳಿದ್ದೇನೆ. ಗುರುಗಳು ಶ್ರೀ ವಿದ್ಯಾ ವಿಜಯ ತೀರ್ಥರ ಬಾಯಿಂದ ಕೇಳಲು ಇದು ಹೆಚ್ಚು ಆಸಕ್ತಿದಾಯಕ ಮತ್ತು ರೋಮಾಂಚನಕಾರಿಯಾಗಿದೆ. ಶ್ರೀ ವ್ಯಾಸರಾಜೋ ವಿಜಯತೇ ಶ್ರೀ ಮುಖ್ಯ ಪ್ರಾಣದೇವೋ ವಿಜಯತೇ ಶ್ರೀ ಮೂಲ ಗೋಪಾಲಕೃಷ್ಣೋ ವಿಜಯತೇ (ಸಂಗ್ರಹ)

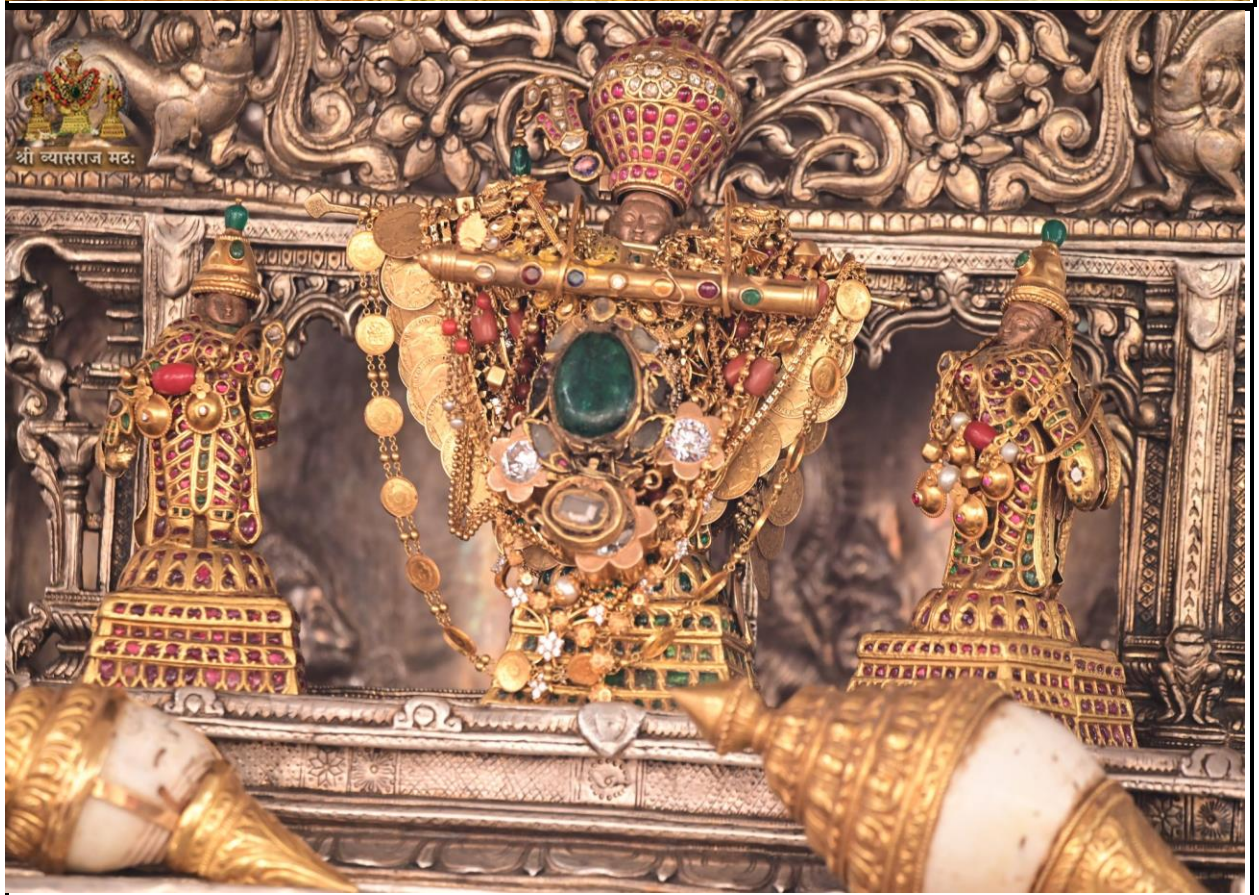


VYASARAJA MATHA POOJA VIGRAHAGALU



॥श्रीमूलगोपालकृष्णो विजयते॥
॥जगद्गुरुश्रीमन्मध्वाचार्यमूलमहासंस्थानम्॥
॥श्रीराजेन्द्रतीर्थ-पूर्वादि-मठीय श्रीमुनित्रय-पीठम्॥





ನಿತ್ಯ ಶ್ರೀವ್ಯಾಸರಾಜ ಮಠದಲ್ಲಿ (ನೋಸಲೆ) ಪೂಜೆಗೊಳ್ಳುವ ಶ್ರೀಕೃಷ್ಣನ ಪ್ರತಿಮೆಗಳ ದರ್ಶನ



ಶ್ರೀಕೃಷ್ಣ ಅಷ್ಟಮಿಯಂದು ದರ್ಶನ

ಕೃಷ್ಣಾಯ ವಾಸುದೇವಾಯ ದೇವಕೇ ನಂದನಾಯಚ |
ನಂದಗೋಪ ಕುಮಾರಾಯ ಗೋವಿಂದಾಯ ನಮೋ ನಮಃ |

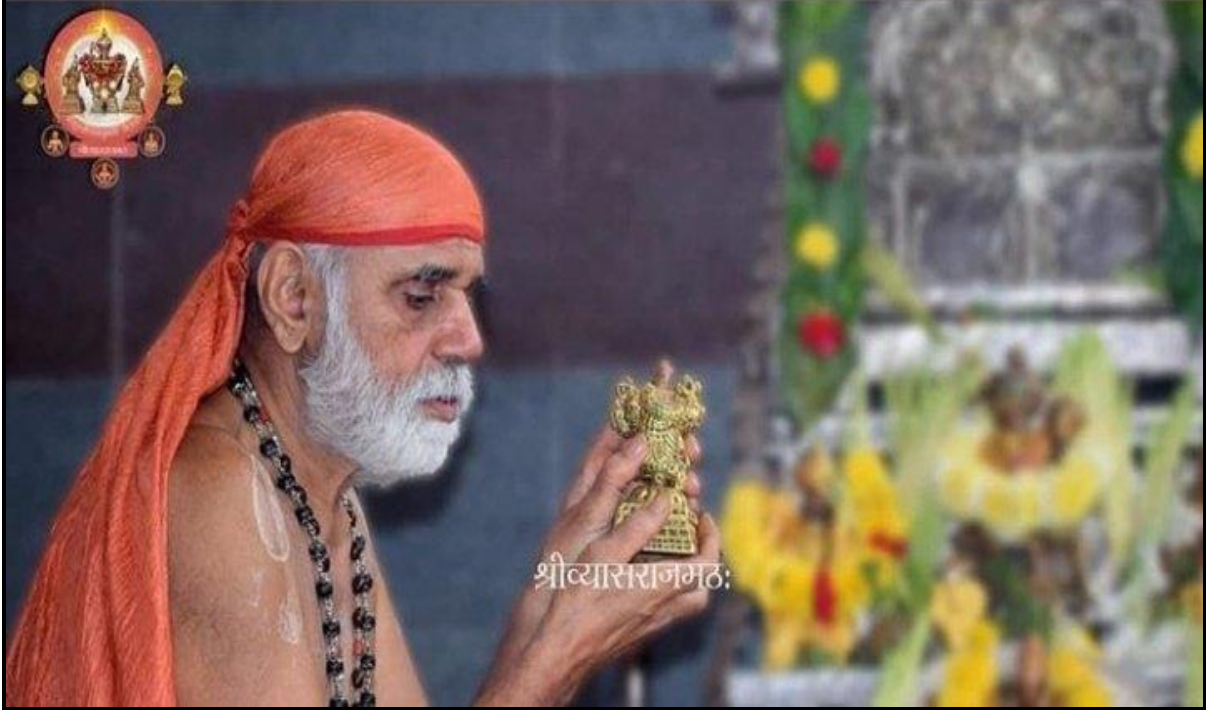
**Krishna pratimas undergoing daily
pooja at Sri Vyasaraaja Matha : Sri
Mulagopala Krishna, Sri Digvijaya
Gopala Krishna , Sri Santana Gopala
Krishna , Sri bedi Kalinga mardhana
Krishna , Sri "Eetaneega Vasudevanu"
Krishna , Sri Udupi Utsava Murthy
Krishna**

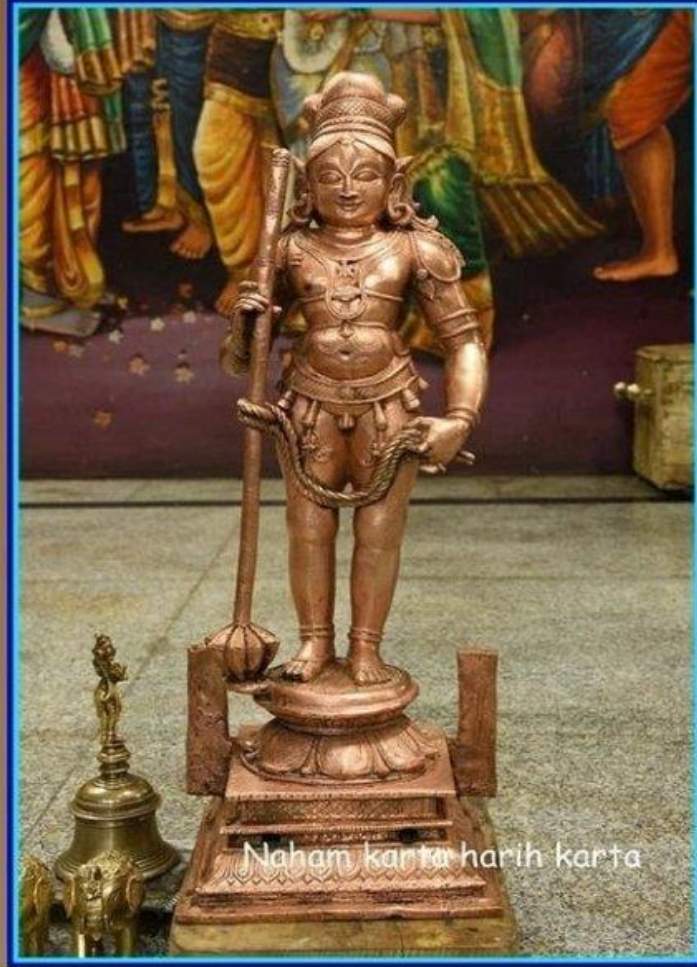
Once Sri Vyasatirtha held the golden idol of Kalinga mardhana Vasudeva Krishna in his clenched fist (covering it from the viewers).



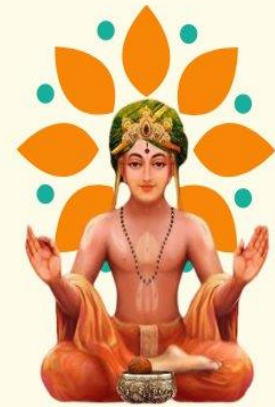
Sri Vyasatirtha then asked Sri Kanakadasa to guess what was held in his clenched fist. Sri Kanakadasa replied with the song “Eetaneega Vasudevanu”! The very same idol is still present in the Srimatham and undergoes Pooja daily !

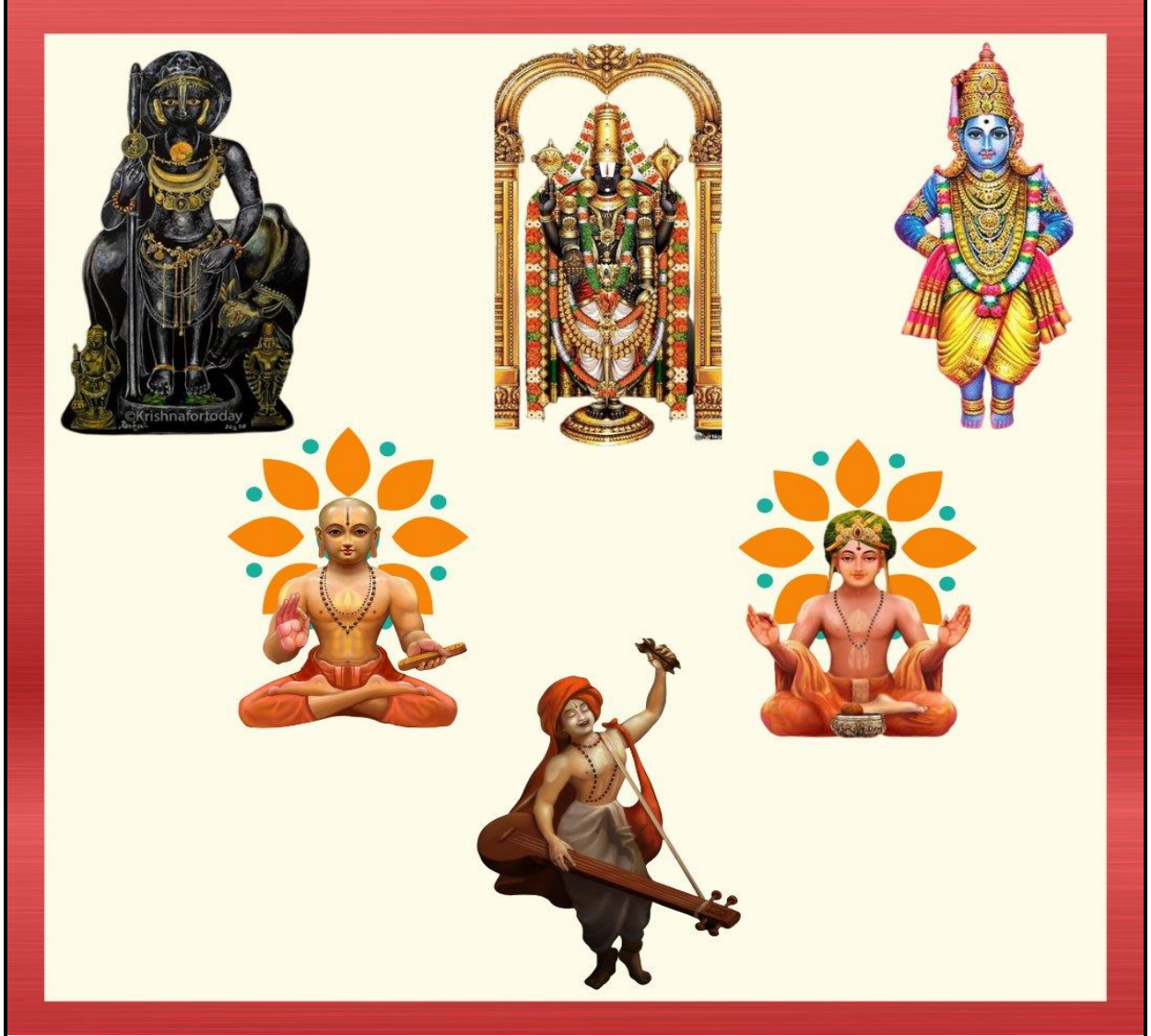
Neela devi kararchita Rugmini
Satyabhama sametha Sri Mula Gopala
Krishna bestowed to Acharya Madhva
by Sri Vedavyasaru after Acharya
offered his Gita Bhashyam at
Badarikashrama !





This Murthy of Udupi Sri Krishna is a testimony to the bandhavya between Sri Vyasaraaja matha & Sri Sode Matha! This pratima was being used as the utsava murthy at Udupi Sri Krishna Matha ! Sri Vadirajaru gifted Sri Vyasarajaru with this pratima when Sri Vyasarajaru visited Udupi during Sri Vadirajarus Paryaya ! The Pratima has the sallakshanas of Udupi Krishna (Manthapaasha dhara , Divya Akruti, Shikha bandha Traya)!





VyasaMushti



Acharya Madhva was blessed with this Vyasamushthi by Lord Narayana at Narayanashrama. There is an explicit mention of this in Shri Madhva Vijaya as well as the Bhavaprakashika composed by Narayana Panditacharya.

तीर्थं स्वपार्श्वं भूमिञ्च मोक्तुं नेच्छति सन्मथौ त्वत् स्नानाम्बुनि गङ्गास्यात्
शिलास्वास्महमित्यदात्

*tīrtham svapārśva bhūmiñca moktuṃ nēcchati sanmathau
tvat snānāmbuni gaṅgāsyāt śilāsvāsmahamityadāt*

प्रापस नारयणतः शुद्ध शिलातम प्रतिमाः यासोस पद्म सहितो दोशहित
सन्निहितः

*prāpasa nārayaṇataḥ śuddha śilātama pratimāḥ yāsosa padma
sahito doṣahita sannihita:*

The holy Vyasa Mushthi in Shri Matha's possession goes by the name "Vishva", hence the traditional appellation of our institution is विश्वपावन मठ 'Vishvapavana Matha.'

तत्रापि विश्वो राजेन्द्रमठे अस्माकम् सुपूज्यते विश्वेन पावितत्वात्धि विश्वपावन सन्निधे

tatrāpi viśvo rājēndra maṭhē asmākam supūjyatē viśvēna pāvitatvātdhi viśvapāvana sannidhē`

Since the presence and worship of Vyasa Mushthi of name 'Vishva' happened in this institution, it got the above name among the society.



Lord Hayagrīva & Dhanvantari





Mūla Paṭṭābhirāma

श्रीव्यासराजयतिकृत यंत्रोद्धारक हनूमत् स्तोत्रम्

नमामि दूतं रामस्य सुखदं च सुरद्रुमम्
पीनवृत्त महाबाहुं सर्वशत्रुनिवारणम् ॥१॥

नानारत्नसमायुक्तं कुंडलादिविराजितम्।
सर्वदाभीष्टदातारं सतां वै दृढमाहवे ॥२॥

वासिनं चक्रतीर्थस्य दक्षिणस्थगिरौ सदा।
तुंगांबोधितरंगस्य वातेनपरिशोभिते ॥३॥

नानादेशगतैः सद्भिः सेव्यमानं नृपोत्तमैः।
धूपदीपादिनैवेद्यैः पंचखाद्यैश्चशक्तितः ॥४॥

भजामि श्रीहनुमंतं हेमकांतिसमप्रभम्।
व्यासतीर्थयतींद्रेण पूजितं च विधानतः ॥५॥

त्रिवारं यः पठेन्नित्यं स्तोत्रं भक्त्याद्विजोत्तमः ।
वांचितं लभतेऽभीष्टं षण्मासाभ्यंतरे खलु ॥६॥

पुत्रार्थी लभते पुत्रं यशोर्थी लभते यशः।
विद्यार्थी लभते विद्यां धनार्थीलभते धनम् ॥७॥

सर्वथा माऽस्तु संदेहो हरिः साक्षी जगत्पतिः ।

यः करोत्यत्र संदेहं स याति नरकं ध्रुवम् ॥८॥

॥इति श्रीव्यासराजयतिकृत यंत्रोद्धारक हनुमत् स्तोत्रम् ॥

శ్రీవ్యాసరాజయతికృత యంత్రోద్ధారక హనుమత్ స్తోత్రమ్

నమామి దూతం రామస్య సుఖదం చ సురద్రుమమ్

పీనవృత్త మహాబాహుం సర్వశత్రునివారణమ్ ॥౧॥

నానారత్నసమాయుక్తం కుండలాదివిరాజితమ్|

సర్వదాభీష్టదాతారం సతాం వై దృఢమాహవే ॥౨॥

వాసినం చక్రతీర్థస్య దక్షిణస్థగిరౌ సదా|

తుంగాంబోధితరంగస్య వాతేనపరిశోభితే ॥౩॥

నానాదేశగతైః సద్భిః సేవ్యమానం నృపోత్తమైః|

ధూపదీపాదినైవేద్యైః పంచఖాద్యైశ్చ శక్తితః ॥౪॥

భజామి శ్రీహనుమంతం హేమకాంతిసమప్రభమ్|

వ్యాసతీర్థయతీంద్రేణ పూజితం చ విధానతః ॥౫॥

త్రివారం యః పఠేన్నీత్యం స్తోత్రం భక్త్యాద్విజోత్తమః |

వాంచితం లభతేఽభీష్టం షణ్మాసాభ్యంతరే ఖలు ॥౬॥

పుత్రార్థే లభతే పుత్రం యశోర్థే లభతే యశః|

విద్యార్థే లభతే విద్యాం ధనార్థే లభతే ధనమ్ ॥౭॥

ಸರ್ವಥಾ ಮಾಽಸ್ತು ಸಂದೇಹೋ ಹರಿಃ ಸಾಕ್ಷಿ ಜಗತ್ಪತಿಃ |

ಯಃ ಕರೋತ್ಯತ್ರ ಸಂದೇಹಾಂ ಸ ಯಾತಿ ನರಕಂ ಧ್ರುವಮ್ ||೮||

||ಇತಿ ಶ್ರೀವ್ಯಾಸರಾಜಯತಿಕೃತ ಯಂತ್ರೋದ್ಧಾರಕ ಹನೂಮತ್ ಸ್ತೋತ್ರಮ್ ||

ಶ್ರೀವ್ಯಾಸರಾಜಯತಿಕೃತ ಯಂತ್ರೋದ್ಧಾರಕ ಹನೂಮತ್ ಸ್ತೋತ್ರಮ್

ನಮಾಮಿ ದೂತಂ ರಾಮಸ್ಯ ಸುಖದಂ ಚ ಸುರದ್ರುಮಮ್

ಪೀನವೃತ್ತ ಮಹಾಬಾಹುಂ ಸರ್ವಶತ್ರುನಿವಾರಣಮ್ ||೧||

ನಾನಾರತ್ನಸಮಾಯುಕ್ತಂ ಕುಂಡಲಾದಿವಿರಾಜಿತಮ್|

ಸರ್ವದಾಭೀಷ್ಠದಾತಾರಂ ಸತಾಂ ವೈ ದೃಢಮಾಹವೇ ||೨||

ವಾಸಿನಂ ಚಕ್ರತೀರ್ಥಸ್ಯ ದಕ್ಷಿಣಸ್ಥಗಿರೌ ಸದಾ|

ತುಂಗಾಂಬೋಧಿತರಂಗಸ್ಯ ವಾತೇನಪರಿಶೋಭಿತೇ ||೩||

ನಾನಾದೇಶಗತೈಃ ಸದ್ಭಿಃ ಸೇವ್ಯಮಾನಂ ನೃಪೋತ್ತಮೈಃ|

ಧೂಪದೀಪಾದಿನೈವೇದ್ಯೈಃ ಪಂಚಖಾದ್ಯೈಶ್ಚ ಶಕ್ತಿತಃ ||೪||

ಭಜಾಮಿ ಶ್ರೀಹನುಮಂತಂ ಹೇಮಕಾಂತಿಸಮಪ್ರಭಮ್|

ವ್ಯಾಸತೀರ್ಥಯತೀಂದ್ರೇಣ ಪೂಜಿತಂ ಚ ವಿಧಾನತಃ ||೫||

ತ್ರಿವಾರಂ ಯಃ ಪಠೇನ್ನಿತ್ಯಂ ಸ್ತೋತ್ರಂ ಭಕ್ತ್ಯಾದ್ವಿಜೋತ್ತಮಃ |

ವಾಂಚಿತಂ ಲಭತೇಽಭೀಷ್ಟಂ ಷಣ್ಮಾಸಾಭ್ಯಂತರೇ ಖಲು ||೬||

ಪುತ್ರಾರ್ಥೇ ಲಭತೇ ಪುತ್ರಂ ಯಶೋರ್ಥೇ ಲಭತೇ ಯಶಃ|

ವಿದ್ಯಾರ್ಥಿ ಲಭತೇ ವಿದ್ಯಾಂ ಧನಾರ್ಥಿಲಭತೇ ಧನಮ್ ||೭||

ಸರ್ವಥಾ ಮಾಸ್ತು ಸಂದೇಹೋ ಹರಿಃ ಸಾಕ್ಷೀ ಜಗತ್ಪತಿಃ |

ಯಃ ಕರೋತ್ಯತ್ರ ಸಂದೇಹಂ ಸ ಯಾತಿ ನರಕಂ ಧ್ರುವಮ್ ||೮||

||ಇತಿ ಶ್ರೀವ್ಯಾಸರಾಜಯತಿಕೃತ ಯಂತ್ರೋದ್ಧಾರಕ ಹನೂಮತ್ ಸ್ತೋತ್ರಮ್ ||



॥ ಶ್ರೀ ರಾಮಚಂದ್ರಾಯ ನಮಃ ॥

ಶ್ರೀ ಯಂತ್ರೋದ್ಧಾರಕ ಪ್ರಾಣದೇವರ ಸ್ತೋತ್ರ

ನಮಾಮಿ ದೂತಂ ರಾಮಸ್ಯ ಸುಖದಂ ಚ ಸುರದ್ರುಮಮ್ ।

ಪೀನವೃತ್ತ ಮಹಾಬಾಹುಂ ಸರ್ವಶತ್ರು ನಿವಾರಣಮ್

॥ 1 ॥

(ಶ್ರೀ ರಾಮನ ದೂತರಾದ, ಸುಖದಾಯಕರಾದ, ಕಲ್ಪವೃಕ್ಷದಂತೆ ಬೇಡಿದ ಫಲಗಳನ್ನು ಕೊಡುವ, ಪುಷ್ಪ ಹಾಗೂ ವೃತ್ತಾಕಾರದ ಮಹಾಭುಜಂಗಳುಳ್ಳ ಹಾಗೂ ಎಲ್ಲ ಶತ್ರುಗಳನ್ನು ದೂರವಾಡುವ ಶ್ರೀ ಹನುಮಂತ ದೇವರಿಗೆ ನಮಸ್ಕರಿಸುತ್ತೇನೆ.)

ನಾನಾರತ್ಯ ಸಮಾಯುಕ್ತಂ ಕುಂಡಲಾದಿ ವಿರಾಜಿತಮ್ ।

ಸರ್ವದಾಭೀಷ್ಠದಾತಾರಂ ಸತಾಂ ವೈ ದೃಢಮಾಹ್ವಯೇ

॥ 2 ॥

(ಅನೇಕ ತರಹದ ರತ್ನಗಳಿಂದ ಅಲಂಕೃತವಾದ ಕುಂಡಲ ಕರ್ಣಾಭರಣಗಳೇ ಮೊದಲಾದ ಆಭರಣಗಳಿಂದ ಅಲಂಕೃತವಾದ ಯಾವಾಗಲೂ ಸಜ್ಜನರ ಎಲ್ಲ ಇಚ್ಛೆಗಳನ್ನು ಪೂರೈಸುವ ಶ್ರೀ ಯಂತ್ರೋದ್ಧಾರ ಹನುಮಂತದೇವರನ್ನು ದೃಢವಾಗಿ ನಂಬಿ ಹೃದಯ ಮಂದಿರದಲ್ಲಿ ಕರೆತಂದು ಕೂಡಿಸುವೆನು.)

ವಾಸಿನಂ ಚಕ್ರತೀರ್ಥಸ್ಯ ದಕ್ಷಿಣಸ್ಥಗಿರೌಸದಾ ।

ತುಂಗಾಬೋಧಿ ತರಂಗಶೈ ವಾತೇನ ಪರಿತೋಭಿತೇ

॥ 3 ॥

(ಸಮುದ್ರದ ಎತ್ತರವಾದ ತೆರೆಗಳಂತೆ ಎತ್ತರವಾದ ಪ್ರವಾಹವುಳ್ಳ ತಂಪಾದ ಗಾಳಿಯಿಂದ ಹಿತವಾದ ಚಕ್ರತೀರ್ಥದ ದಕ್ಷಿಣದಲ್ಲಿರುವ ಪರ್ವತದಲ್ಲಿ ವಿರಾಜಮಾನರಾದ ಯಂತ್ರೋದ್ಧಾರಕ ಪ್ರಾಣದೇವರ ಪಾದಕಮಲಗಳಲ್ಲಿ ಶರಣಾಗತನಾಗಿ ಅವುಗಳನ್ನು ಆಶ್ರಯಿಸುವೆನು.)

ನಾನಾದೇಶಾಂಗತ್ಯೈಃ ಸದ್ಧಿಃ ಸೇವ್ಯಮಾನಂ ನೃಪೋತ್ತಮೈಃ ।

ಧೂಪದೀಪಾದಿ ನೈವೇದ್ಯೈಃ ಪಂಚಖಾದ್ಯೈಶ್ಚ ಶಕ್ತತಃ

॥ 4 ॥

(ಸಜ್ಜನರಾದ ಶ್ರೇಷ್ಠರಾಜರು ವಿಭಿನ್ನ ದೇಶಗಳಿಂದ ಇಲ್ಲಿಗೆ ಬಂದು, ತಮ್ಮ ಶಕ್ತಾನುಸಾರವಾಗಿ, ಧೂಪ, ಪಂಚಪಕ್ಷಾನ್ನ ನೈವೇದ್ಯ ಮೊದಲಾದವುಗಳಿಂದ ಸೇವೆ ಮಾಡಿದಾಗ ಅವರನ್ನು ಅನುಗ್ರಹಿಸಿದ ಶ್ರೀ ಯಂತ್ರೋದ್ಧಾರಕ ಪ್ರಾಣದೇವರ ಪಾದಕಮಲಗಳನ್ನು ನಾನು ಆಶ್ರಯಿಸುತ್ತೇನೆ.)

ವ್ರಜಾಮಿ ಹನುಮತ್ಪಾದಂ ಹೇಮಕಾಂತಿ ಸಮಪ್ರಭಮ್ ।

ವ್ಯಾಸತೀರ್ಥ ಯತೀಂದ್ರೇಣ ಪೂಜಿತಂ ಪ್ರಣಿಧಾನತಃ

॥ 5 ॥

(ಬಂಗಾರದ ಕಾಂತಿಯಂತಹ ವಿಶಿಷ್ಟ ಪ್ರಭೆಯಿಂದ ಕೂಡಿದ ಯತೀಂದ್ರನಾದ ವ್ಯಾಸತೀರ್ಥನೆಂಬ ಹೆಸರುಳ್ಳ ನನ್ನಿಂದ ಅತ್ಯಂತ ಭಕ್ತಿ ಪುರಸ್ಕರವಾಗಿ ಏಕಾಗ್ರತೆಯಿಂದ ಪೂಜಿತನಾದ ಯಂತ್ರೋದ್ಧಾರಕ ಹನುಮಂತದೇವರ ಪಾದಕಮಲಗಳನ್ನು ಆ ಶ್ರಯಿಸುವೆನು.)

ತ್ರಿವಾರಂ ಯಂ : ಪಠೇನ್ನಿತ್ಯಂ ಸ್ತೋತ್ರಂ ಭಕ್ತ್ಯಾದ್ವಿಜೋತ್ತಮಂ : ।

ವಾಂಛಿತಂ ಲಭತೇಽ ಭೀಷ್ಠಂ ಪಕ್ಷಾಸಾಭ್ಯಂತರಂ ಖಲು

॥ 6 ॥

(ಆಚರಣಶೀಲನಾದ ತ್ರೈವರ್ಣಿಕೋತ್ತಮನು ದಿನಾಲು ಮೂರುಸಲ ಅತ್ಯಂತ ಭಕ್ತಿಯಿಂದ ಈ ಸ್ತೋತ್ರವನ್ನು ಪಠಿಸಿದರೆ ಆರು ತಿಂಗಳೊಳಗಾಗಿ ತಾನು ಬಯಸಿದ, (ಶಾಸ್ತ್ರಕ್ಕೆ ವಿರುದ್ಧವಾಗದೇ ಇದ್ದ) ಎಲ್ಲ ಸಫಲತೆಗಳನ್ನು ಪಡೆಯುತ್ತಾನೆ. ಇದು ನಿಶ್ಚಿತ.)

ಪುತ್ರಾರ್ಥೇ ಲಭತೇ ಪುತ್ರಂ ಯತೋರ್ಥೇ ಲಭತೇಯಶಃ ।

ವಿದ್ಯಾರ್ಥೇ ಲಭತೇ ವಿದ್ಯಾಂ ಧನಾರ್ಥೇ ಧನಮಾಪ್ನುಯಾತ್

॥ 7 ॥

(ಈ ಸ್ತೋತ್ರವನ್ನು ಪಠಿಸಿದ ಭಕ್ತನಿಗೆ ಮಕ್ಕಳು ಬೇಕಾಗಿದ್ದರೆ ಮಕ್ಕಳಾಗುವವು. ಕೀರ್ತಿ ಬೇಕಾಗಿದ್ದರೆ ಕೀರ್ತಿಯು ಸಿಗುವುದು. ವಿದ್ಯೆಯು ಬೇಕಾಗಿದ್ದರೆ ವಿದ್ಯೆಯು ಸಿಗುವುದು. ಹಣವು ಬೇಕಾಗಿದ್ದರೆ ಹಣವು ಸಿಗುವುದು.)

ಸರ್ವಥಾ ಮಾಸ್ತು ಸಂದೇಹೋ ಹರಿಃ ಸಾಕ್ಷಿ ಜಗತ್ತತಿ : ।

ಯಃ ಕರೋತ್ಕೃತ ಸಂದೇಹಂ ಸ ಯಾತಿ ನರಕಂ ಧೃವಮ್

॥ 8 ॥

(ಈ ಸ್ತೋತ್ರವನ್ನು ಹೇಳಿದರೆ ಮೇಲೆ ಹೇಳಿದ ಫಲಗಳು ಸಿಗುವವೋ ಇಲ್ಲವೋ ಎಂಬ ಸಂಶಯಬೇಡ. ಏಕೆಂದರೆ ಈ ಫಲಗಳು ನಿಶ್ಚಿತವಾಗಿಯೂ ಸಿಗುವವೋ ಎಂಬ ವಿಷಯದಲ್ಲಿ ಸ್ವತಃ ಶ್ರೀ ಹರಿಯೇ ಸಾಕ್ಷಿಯಾಗಿದ್ದಾನೆ. ಫಲಗಳು ಸಿಗುವವೋ ಅಥವಾ ಇಲ್ಲವೋ ಎಂದು ಯಾರಾದರೂ ಸಂಶಯಪಟ್ಟರೆ ಅವರು ನಿಶ್ಚಿತವಾಗಿಯೂ ನರಕವನ್ನು ಹೊಂದುವರು.)

“ ಇತಿ ಶ್ರೀ ವ್ಯಾಸರಾಜ ವಿರಚಿತ ಯಂತ್ರೋದ್ಧಾರಕ ಹನುಮತ್ ಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಂ ”

॥ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ॥

(ಇಲ್ಲಿಗೆ ಶ್ರೀ ವ್ಯಾಸರಾಯರು ರಚಿಸಿದ ಯಂತ್ರೋದ್ಧಾರಕ ಹನುಮತ್ ಸ್ತೋತ್ರವು ಮುಗಿಯಿತು. ಎಲ್ಲ ಪುಣ್ಯವೂ ಶ್ರೀ ಕೃಷ್ಣನಿಗೆ ಸಮರ್ಪಿತ).

śrīvyāsarājayatīkṛta yaṃtroddhāraka hanūmat stotram

namāmi dūtaṃ rāmasya sukhadaṃ ca suradrumam

pīnavṛtta mahābāhuṃ sarvaśatrunivāraṇam ||1||

nānāratnasamāyuktaṃ kuṇḍalādivirājitaṃ|

sarvadābhīṣṭadātāraṃ satāṃ vai dṛḍhamāhave ||2||

vāsiṇaṃ cakratīrthasya dakṣiṇasthagirau sadā|

tuṃgāṃbodhitaraṃgasya vātenapariśobhite ||3||

nānādeśagataiḥ sadbhiḥ sevyamānaṃ nṛpottamaiḥ|

dhūpadīpādinaivedyaiḥ paṃcakhādyaiścaśaktitaiḥ ||4||

bhajāmi śrīhanumaṃtaṃ hemakāṃtisamaprabham|

vyāsatīrthayaṭindreṇa pūjitaṃ ca vidhānataḥ ||5||

trivāraṃ yaḥ paṭhennityaṃ stotraṃ bhaktyādvijottamaḥ |

vāṃcitaṃ labhate'bhīṣṭaṃ ṣaṇmāsābhyaṃtare khalu ||6||

putrārthī labhate putraṃ yaśorthī labhate yaśaḥ|

vidyārthī labhate vidyāṃ dhanārthīlabhate dhanam ||7||

sarvathā mā'stu saṁdeho hariḥ sākṣī jagatpatih |

yaḥ karotyatra saṁdehaṁ sa yāti narakamṇ dhruvam ||8||

||iti śrīvyāsarājayatīkṛta yaṁtroddhāraka hanūmat stotram ||

There is an injunction embedded in this sacred Stothra;

Those who are reading this divine Stothra composed by Sri VyasaRajaru doubting its merits or doubting the Supremacy of Sri Hari Sarvottama are bound to attain Naraka.

Witness for this stothra is saakshaat Bhagawantha Sri Hari the

Sri Yanthroddharaka Hanuma Stotram

(16 slokas)

namāmi dūtaṁ rāmasya sukhadaṁ ca suradrumam |
śrī mārutātmasambhūtaṁ vidyutkāñcana sannibham || 1

pīnavṛttaṁ mahābāhuṁ sarvaśatrunivāraṇam |
rāmapriyatamaṁ dēvaṁ bhaktābhīṣṭapradāyakam || 2

nānāratnasamāyuktaṁ kuṇḍalādivirājitam |
dvātrimśallakṣaṇōpētaṁ svarṇapīṭhvirājitam || 3

trimśatkōṭibījasamyuktaṁ dvādaśāvartī pratiṣṭhitam |
padmāsanasthitaṁ dēvaṁ ṣaṭkōṇamaṇḍalamadhyagam || 4

caturbhujam mahākāyaṁ sarvavaiṣṇavaśēkharam |
gadā:'bhayakaraṁ hastau hṛdīsthō sukṛtāñjalim || 5

haṁsamantra pravaktāraṁ sarvajīvaniyāmakam |
prabhañjanaśabdavācyēṇa sarvadurmatābhañjakam || 6

sarvadā:’bhīṣṭadātāraṁ satāṁ vai dṛḍhamahavē |
añjanāgarbhasambhūtaṁ sarvaśāstraviśāradam || 7

kapīnāṁ prāṇadātāraṁ sītānvēṣaṇatatparam |
akṣādiprāṇahantāraṁ laṅkādahanatatparam || 8

lakṣmaṇaprāṇadātāraṁ sarvavānarayūthapam |
kiṅkarāḥ sarvadēvādyāḥ jānakīnāthasya kiṅkaram || 9

vāsināṁ cakratīrthasya dakṣiṇastha girau sadā |
tuṅgāmbhōdi taraṅgasya vātēna pariśōbhitē || 10

nānādēśagataiḥ sadbhiḥ sēvyamānaṁ nṛpōttamaiḥ |
dhūpadīpādi naivēdyaiḥ pañcakhādyaiśca śaktitaiḥ || 11

bhajāmi śrīhanūmantāṁ hēmakāntisamaprabham |
vyāsatīrthayatīndrēṇa pūjitaṁ ca vidhānataḥ || 12

trivāraṁ yaḥ paṭhēnnityaṁ stōtram bhaktyā dvijōttamaḥ |
vāñchitaṁ labhatē:’bhīṣṭaṁ ṣaṇmāsābhyantarē khalu || 13

putrārthī labhatē putraṁ yaśō:’rthī labhatē yaśaḥ |
vidyārthī labhatē vidyāṁ dhanārthī labhatē dhanam || 14

sarvathā mā:’stu sandēhō hariḥ sākṣī jagatpatiḥ |
yaḥ karōtyatra sandēhaṁ sa yāti narakaṁ dhruvam || 15

yantrōdhāarakastōtram ṣōḍaśaślōkasamyutam |
śravaṇaṁ kīrtanaṁ vā sarvapāpaiḥ pramucyate || 16

iti śrī vyāsarājakṛta yantrōdhāraka hanumat stōtram ||



|| ಯಂತ್ರೋದ್ಧಾರಕ ಹನುಮತ್ ಸೋತ್ರಮ್ |
 ನಮಾಮಿದೂತಂರಾಮಸ್ಯ ಸುಖದಂ ಚ ಸುರದ್ರುಮಮ್ |
 ಶ್ರೀಮಾರುತಾತ್ಮ ಸಂಭೂತಂ ವಿದ್ಯುತ್ಕಾಂಚನ ಸನ್ನಿ ಭಮ್ |
 ಪೀನವೃತ್ತಂಮಹಾಬಾಹುಂ ಸರ್ವಶತ್ರು ನಿವಾರಣಮ್ |
 ರಾಮಪ್ರಿಯತಮಂದೇವ ಭಕ್ತೇಷ್ಟ ಪ್ರದಾಯಕಮ್ ||
 ನಾನಾರತ್ನ ಸಮಾಯುಕ್ತಂ ಕುಂಡಲಾದಿ ವಿರಾಜಿತಮ್ |
 ದ್ವಾತ್ರಿಂಶತ್ಲಕ್ಷಣೋಪೇತಂ ಸ್ವರ್ಣಪೀಠ ವಿರಾಜಿತಮ್ |
 ತ್ರಿಂಶತ್ಕೋಟಿಸಂಯುಕ್ತಂ ದ್ವಾದಶಾವರ್ತಿ ಪ್ರತಿಷ್ಠಿತಮ್ |
 ಪದ್ಮಾಸನಸ್ಥಿತಂ ದೇವಂ ಷಟ್ಕೋಣಮಂಡಲಮಧ್ಯಗಮ್ ||
 ಚತುರ್ಭುಜಂ ಮಹಾಕಾಯಂ ಸರ್ವವೈಷ್ಣವ ಶೇಖರಮ್ |
 ಗದಾ ಭಯಂಕರಂ ಹಸ್ತೌ ಹೃದಿಸ್ಥೋ ಸುಕೃತಾಂಜಲಿಮ್ ||
 ಹಂಸಮಂತ್ರ ಪ್ರವಕ್ತಾರಂ ಸರ್ವಜೀವ ನಿಯಾಮಕಮ್ |
 ಪ್ರಭಂಜನ ಶಬ್ದವಾಚ್ಯೇಣ ಸರ್ವದುರ್ಮತ ಭಂಜಕಮ್ ||
 ಸರ್ವದಾಭೀಷ್ಟದಾತಾರಾಂ ಸತಾಂ ವೈ ದೃಢಮಾಹವೇ |
 ಅಂಜನಾ ಗರ್ಭಸಂಭೂತ ಸರ್ವಶಾಸ್ತ್ರ ವಿಶಾರದಮ್ ||
 ಕಪೀನಾಂ ಪ್ರಾಣದಾತಾರಾಂ ಸೀತಾನ್ವೇಷಣ ತತ್ಪರಮ್ |
 ಅಕ್ಷಾದಿ ಪ್ರಾಣಹಂತಾರಂ ಲಂಕಾದಹನ ತತ್ಪರಮ್ ||
 ಲಕ್ಷ್ಮಣ ಪ್ರಾಣದಾತಾರಂ ಸರ್ವವಾನರ ಯೂಥಪಮ್ |
 ಕಿಂಕಿರಾಃ ಶರ್ವದೇವಾದ್ಯಾಃ ಜಾನಕೀನಾಥಸ್ಯ ಕಿಂಕರಮ್ ||

ವಾಸಿನಂಚಕ್ರತೀರ್ಥಸ್ಯ ದಕ್ಷಿಣ ಸ್ಥಗಿರೌ ಸದಾ ।

ತುಂಗಾ ಭೋದಿತರಂಗಸ್ಯ ವಾತೇನ ಪರಿಶೋಭಿತೇ ॥

ನಾನಾ ದೇಶ ಗತೈಃ ಸದ್ಭಿಃ ಸೇವ್ಯಮಾನಂ ನೃಪೋತ್ತಮೈಃ ।

ಧೂಪ ದೀಪಾದಿ ನೈವೇದ್ಯಾಃ(ದೈಃ) ಪಂಚಖಾದೈಶ್ಚ ಶಕ್ತಿತಃ॥

ಭಜಾಮಿ ಶ್ರೀಹನುಮಂತಂ (ಹನುಮತ್ಪಾದಾಂ)

ಹೇಮಕಾಂತಿ ಸಮಪ್ರಭಮ್ ।

ವ್ಯಾಸತೀರ್ಥಯತೀಂದ್ರೇಣ ಪೂಜಿತಂ ಚ (ಪ್ರಣಿಧಾನ) ವಿಧಾನಚಃ॥

ತ್ರಿವಾರಂ ಯಃ ಪಠೇನ್ನಿತ್ಯಂ ಸ್ತೋತ್ರಂ ಭಕ್ತ್ಯಾದ್ವಿಜೋತ್ತಮ್ ।

ವಾಂಛಿತಂ ಲಭತೇಽ ಭೀಷ್ಠಂ ಷಣ್ಮಾಸಾನಂತರ (ಭೃಂತರೇ) ಖಲು॥

ಪುತ್ರಾರ್ಥಿ ಲಭತೇ ಪುತ್ರಂ ಯಶೋರ್ಥಿ ಲಭತೇ ಯಶಃ ।

ವಿದ್ಯಾರ್ಥಿ ಲಭತೇ ವಿದ್ಯಾಂ ಧನಾರ್ಥಿ ಲಭತೇ ಧನಮ್ ॥

ಸರ್ವಥಾ ಮಾಸಸ್ತು ಸಂದೇಹೋ ಹರಿಃ ಸಾಕ್ಷೀ ಜಗತ್ಪತಿಃ ।

ಯಃ ಕರೋತ್ಯತ್ರ ಸಂದೇಹಂ ಸಯಾತಿ ನರಕಂಧ್ರುವಮ್ ॥

ಯಂತ್ರೋದ್ಧಾರಕ ಸ್ತೋತ್ರಂ ಷೋಡಶ ಶ್ಲೋಕ ಸಂಯುಕ್ತಾನ್ ।

ಶ್ರವಣಂ ಕೀರ್ತನಂ ವಾ ಸರ್ವ ಪಾಪೈಃ ಪ್ರಮುಚ್ಯತೇ॥

॥ ಇತಿ ಶ್ರೀ ವ್ಯಾಸರಾಜ ಕೃತ ಯಂತ್ರೋದ್ಧಾರಕ

ಹನುಮತ್ ಸ್ತೋತ್ರಮ್ ಸಂಪೂರ್ಣಮ್ ॥

ग्रंथमालिका स्तोत्रम् (श्रीव्यासराजतीर्थकृतं)

कृष्णं विद्यापतिं नत्वा पूर्णबोधादिसद्गुरून् ।

जयतीर्थमुनीन् नत्वा वक्ष्येऽहं ग्रंथमालिकाम् ॥ १ ॥

नारायणेन व्यासेन प्रेरितस्तत्त्वसंविदे ।

ग्रंथान् मध्वश्चकारासौ सप्तत्रिंशदमंदधीः ॥ २ ॥

गीताभाष्यं विधायादौ प्रथमं तुष्टिदं हरेः ।

भाष्य-अणुभाष्ये चक्रेऽथ ह्यनुव्याख्यानमुत्तमम् ॥ ३ ॥

प्रमाणलक्षणं नाम कथालक्षण-संज्ञिकम् ।

उपाधिखंडनं चक्रे मायावादस्य खंडनम् ॥ ४ ॥

चक्रे प्रपंचमिथ्यात्वमानखंडन मुच्चधीः ।

चकार तत्त्वसंख्यानं साधनं विष्णुदर्शने ॥ ५ ॥

ग्रंथं तत्त्वविवेक-आख्यं तत्त्वोद्योतं हरेः प्रियम् ।

कर्मनिर्णयनामानं ग्रंथं न्यायार्थबृंहितम् ॥ ६ ॥

सुखतीर्थयतिश्चक्रे विष्णुतत्त्वनिर्णयम् ।

ऋग्भाष्यं च चकारासौ सर्ववेदार्थनिर्णयम् ॥ ७ ॥

ऐतरेयं तैत्तिरीयं बृहदारण्यक मेव च ।

ईशावास्यं काठकं च छांदोग्या-अथर्वणे तथा ॥ ८ ॥

मांडूक्यं नाम षट्प्रश्नं तथा तलवकारकम् ।

चक्रे भाष्याणि दिव्यानि दशोपनिषदां गुरुः ॥ ९ ॥

निर्णयं सर्वशास्त्राणां गीतातात्पर्यं संज्ञकम् ।

संन्यायविवृतिं नाम न्यायशास्त्रनिकृंतनम् ॥ १० ॥

नरसिंहनखस्तोत्रं चक्रे यमकभारतम् ।

ದ್ವಾದಶಸ್ತೋತ್ರಮಕರೋತ್ ಕೃಷ್ಣಾಮೃತಮಹಾರ್ಣವಮ್ || ೧೧ ||

ತಂತ್ರಸಾರಂ ಚಕಾರಾಸೌ ಸದಾಚಾರಸ್ಮೃತಿಂ ಸುಧೀಃ |
ಶ್ರೀಮದ್ಭಾಗವತಸ್ಯಾಪಿ ತಾತ್ಪರ್ಯಂ ಜ್ಞಾನಸಾಧನಮ್ || ೧೨ ||

ಮಹಾಭಾರತತಾತ್ಪರ್ಯನಿರ್ಣಯಂ ಸಂಶಯಚ್ಛಿದ್ರಮ್ |
ಯತಿಪ್ರಣವಕಲ್ಪಂ ಚ ಪ್ರಣವಾರ್ಥಪ್ರಕಾಶಕಮ್ || ೧೩ ||

ಜಯಂತೀನಿರ್ಣಯಂ ಚಕ್ರೇ ದೇವಕೀಗರ್ಭಜನ್ಮನಃ |
ಕೃಷ್ಣಸ್ಯ ಕೃಷ್ಣಭಕ್ತೋಽಯಂ ದ್ವೈಪಾಯನಕರಾಜಭೂಃ || ೧೪ ||

ತ್ರಿಶತ್ಸಹಸ್ರಸಂಖ್ಯಾಕಂ ದ್ವ್ಯಧಿಕಂ ತುಷ್ಟಿದಂ ಹರೇಃ |
ಏತೇಷಾಂ ಪಾಠಮಾತ್ರೇಣ ಮಧ್ಯೇಶಃ ಪ್ರೀಯತೇ ಹರಿಃ || ೧೫ ||

ವ್ಯಾಸತೀರ್ಥಯತಿರ್ನಾಮ ಮಧ್ಯಗ್ರಂಥಾನುಕೀರ್ತನಮ್ |
ಕೃತವಾನ್ ಜ್ಞಾನಮಾತ್ರೇಣ ಪ್ರೀಯತೇ ಕಮಲಾಪತಿಃ || ೧೬ ||

|| ಇತಿ ಶ್ರೀವ್ಯಾಸರಾಜತೀರ್ಥಕೃತಂ ಶ್ರೀಗ್ರಂಥಮಾಲಿಕಾಸ್ತೋತ್ರಮ್ ||

ಗ್ರಂಥಮಾಲಿಕಾ ಸ್ತೋತ್ರಮ್ (ಶ್ರೀವ್ಯಾಸರಾಜತೀರ್ಥಕೃತಂ)

ಕೃಷ್ಣಂ ವಿದ್ಯಾಪತಿಂ ನತ್ವಾ ಪೂರ್ಣಬೋಧಾದಿಸದ್ಗುರೂನ್ |
ಜಯತೀರ್ಥಮುನೀನ್ ನತ್ವಾ ವಕ್ಷ್ಯೇಹಂ ಗ್ರಂಥಮಾಲಿಕಾಮ್ || ೧ ||

ನಾರಾಯಣೇನ ವ್ಯಾಸೇನ ಪ್ರೇರಿತಸ್ತತ್ತ್ವಸಂವಿದೇ |
ಗ್ರಂಥಾನ್ ಮಧ್ವಶ್ಚಕಾರಾಸೌ ಸಪ್ತತ್ರಿಂಶದಮಂದಧೀಃ || ೨ ||

ಗೀತಾಭಾಷ್ಯಂ ವಿಧಾಯಾದೌ ಪ್ರಥಮಂ ತುಷ್ಟಿದಂ ಹರೇಃ |
ಭಾಷ್ಯ-ಅಣುಭಾಷ್ಯೇ ಚಕ್ರೇಽಥ ಹ್ಯನುವ್ಯಾಖ್ಯಾನಮುತ್ತಮಮ್ || ೩ ||

ಪ್ರಮಾಣಲಕ್ಷಣಂ ನಾಮ ಕಥಾಲಕ್ಷಣ-ಸಂಜ್ಞಿಕಮ್ |

ಉಪಾಧಿಖಂಡನಂ ಚಕ್ರೇ ಮಾಯಾವಾದಸ್ಯ ಖಂಡನಮ್ || ೪ ||

ಚಕ್ರೇ ಪ್ರಪಂಚಮಿಧ್ಯಾತ್ವಮಾನಖಂಡನ ಮುಚ್ಚಧೀಃ |
ಚಕಾರ ತತ್ತ್ವಸಂಖ್ಯಾನಂ ಸಾಧನಂ ವಿಷ್ಣುದರ್ಶನೇ || ೫ ||

ಗ್ರಂಥಂ ತತ್ತ್ವವಿವೇಕ-ಆಖ್ಯಂ ತತ್ತ್ವೋದ್ಯೋತಂ ಹರೇಃ ಪ್ರಿಯಮ್ |
ಕರ್ಮನಿರ್ಣಯನಾಮಾನಂ ಗ್ರಂಥಂ ನ್ಯಾಯಾರ್ಥಬಂಹಿತಮ್ || ೬ ||

ಸುಖತೀರ್ಥಯತಿಶ್ಚಕ್ರೇ ವಿಷ್ಣುತತ್ತ್ವನಿರ್ಣಯಮ್ |
ಮುಗ್ಧಾಪ್ಯಂ ಚ ಚಕಾರಾಸೌ ಸರ್ವವೇದಾರ್ಥನಿರ್ಣಯಮ್ || ೭ ||

ಐತರೇಯಂ ತೈತ್ತಿರೀಯಂ ಬೃಹದಾರಣ್ಯಕ ಮೇವ ಚ |
ಈಶಾವಾಸ್ಯಂ ಕಾರಕಂ ಚ ಭಾಂದೋಗ್ಯಾ-ಅಧರ್ವಣೇ ತಥಾ || ೮ ||

ಮಾಂಡೂಕ್ಯಂ ನಾಮ ಷಟ್ಪತ್ನಂ ತಥಾ ತಲವಕಾರಕಮ್ |
ಚಕ್ರೇ ಭಾಷ್ಯಾಣಿ ದಿವ್ಯಾನಿ ದಶೋಪನಿಷದಾಂ ಗುರುಃ || ೯ ||

ನಿರ್ಣಯಂ ಸರ್ವಶಾಸ್ತ್ರಾಣಾಂ ಗೀತಾತಾತ್ಪರ್ಯ ಸಂಜ್ಞಕಮ್ |
ಸಂನ್ಯಾಯವಿವೃತಿಂ ನಾಮ ನ್ಯಾಯಶಾಸ್ತ್ರನಿಕ್ಕಂತನಮ್ || ೧೦ ||

ನರಸಿಂಹನಖಸ್ತೋತ್ರಂ ಚಕ್ರೇ ಯಮಕಭಾರತಮ್ |
ದ್ವಾದಶಸ್ತೋತ್ರಮಕರೋತ್ ಕೃಷ್ಣಾಮೃತಮಹಾರ್ಣವಮ್ || ೧೧ ||

ತಂತ್ರಸಾರಂ ಚಕಾರಾಸೌ ಸದಾಚಾರಸ್ಮೃತಿಂ ಸುಧೀಃ |
ಶ್ರೀಮದ್ಭಾಗವತಸ್ಯಾಪಿ ತಾತ್ಪರ್ಯಂ ಜ್ಞಾನಸಾಧನಮ್ || ೧೨ ||

ಮಹಾಭಾರತತಾತ್ಪರ್ಯನಿರ್ಣಯಂ ಸಂಶಯಚ್ಛಿದಮ್ |
ಯತಿಪ್ರಣವಕಲ್ಪಂ ಚ ಪ್ರಣವಾರ್ಥಪ್ರಕಾಶಕಮ್ || ೧೩ ||

ಜಯಂತೀನಿರ್ಣಯಂ ಚಕ್ರೇ ದೇವಕೀಗರ್ಭಜನ್ಮನಃ |
ಕೃಷ್ಣಸ್ಯ ಕೃಷ್ಣಭಕ್ತೋಽಯಂ ದ್ವೈಪಾಯನಕರಾಬ್ಜಭೂಃ || ೧೪ ||
ತ್ರಿಂಶತ್ಸಹಸ್ರಸಂಖ್ಯಾಕಂ ದ್ವ್ಯಧಿಕಂ ತುಷ್ಟಿದಂ ಹರೇಃ |

ఐతేషాం పారమాత్మేణ మధ్వేశః ప్రీయతే హరిః || ౧౫ ||

వ్యాసతీర్థయతినామ మధ్వగ్రంథానుకీర్తనమ్ |
కృతవాన్ జ్ఞానమాత్మేణ ప్రీయతే కమలాపతిః || ౧౬ ||

|| ఇతి శ్రీవ్యాసరాజతీర్థకృతం శ్రీగ్రంథమాలికాశ్లోత్రమ్ ||

గ్రంథమాలికా శ్లోత్రమ్ (శ్రీవ్యాసరాజతీర్థకృతం)

కృష్ణం విద్యాపతిం నత్వా పూర్ణబోధాదిసద్గురూన్ |
జయతీర్థమునీన్ నత్వా వక్ష్యేహం గ్రంథమాలికామ్ || ౧ ||

నారాయణేన వ్యాసేన ప్రేరితస్తత్త్వసంవిదే |
గ్రంథాన్ మధ్వశ్చకారాసౌ సప్తత్రింశదమందధీః || ౨ ||

గీతాభాష్యం విధాయాదౌ ప్రథమం తుష్టిదం హరేః |
భాష్య-అణుభాష్యే చక్రేథ హ్యనువ్యాఖ్యానముత్తమమ్ || ౩ ||

ప్రమాణలక్షణం నామ కథాలక్షణ-సంజ్ఞికమ్ |
ఉపాధిఖండనం చక్రే మాయావాదస్య ఖండనమ్ || ౪ ||

చక్రే ప్రపంచమిథ్యాత్వమానఖండన ముచ్ఛదీః |
చకార తత్త్వసంఖ్యానం సాధనం విష్ణుదర్శనే || ౫ ||

గ్రంథం తత్త్వవివేక-ఆఖ్యం తత్త్వోద్యోతం హరేః ప్రీయమ్ |
కర్మనిర్ణయనామానం గ్రంథం న్యాయార్థబృంహితమ్ || ౬ ||

సుఖతీర్థయతిశ్చక్రే విష్ణుతత్త్వనిర్ణయమ్ |
ఋగ్భాష్యం చ చకారాసౌ సర్వవేదార్థనిర్ణయమ్ || ౭ ||

ఐతరేయం తైత్తిరీయం బృహదారణ్యక మేవ చ |
ఈశావాస్యం కారకం చ ఛాందోగ్య-అథర్వణే తథా || ౮ ||
మాండుక్యం నామ షట్ప్రశ్నం తథా తలవకారకమ్ |

చక్రే భాష్యాణి దివ్యాని దశోపనిషదాం గురుః || ౯ ||

నిర్ణయం సర్వశాస్త్రాణాం గీతాతాత్పర్య సంజ్ఞకమ్ |
సంన్యాయవివృతిం నామ న్యాయశాస్త్రనికృంతనమ్ || ౧౦ ||

నరసింహనఖస్తోత్రం చక్రే యమకభారతమ్ |
ద్వాదశస్తోత్రమకరోత్ కృష్ణామృతమహార్థవమ్ || ౧౧ ||

తంత్రసారం చకరాసౌ సదాచారస్మృతిం సుధీః |
శ్రీమద్భాగవతస్యాపి తాత్పర్యం జ్ఞానసాధనమ్ || ౧౨ ||

మహాభారతతాత్పర్యనిర్ణయం సంశయచ్ఛిదమ్ |
యతిప్రణవకల్పం చ ప్రణవార్థప్రకాశకమ్ || ౧౩ ||

జయంతీనిర్ణయం చక్రే దేవకీగర్భజన్మనః |
కృష్ణస్య కృష్ణభక్త్యోయం ద్వైపాయనకరాబ్జభూః || ౧౪ ||

త్రింశత్సహస్రసంఖ్యాకం ద్వ్యధికం తుష్టిదం హరేః |
ఏతేషాం పాఠమాత్రేణ మధ్వేశః ప్రీయతే హరిః || ౧౫ ||

వ్యాసతీర్థయతిర్నామ మధ్వగ్రంథానుకీర్తనమ్ |
కృతవాన్ జ్ఞానమాత్రేణ ప్రీయతే కమలాపతిః || ౧౬ ||

|| ఇతి శ్రీవ్యాసరాజతీర్థకృతం శ్రీగ్రంథమాలికాస్తోత్రమ్ ||

grāṁthamālikā stotram (śrīvyāsarājatīrthakṛtam)

kr̥ṣṇaṁ vidyāpatiṁ natvā pūrṇabodhādisadgurūn |
jayatīrthamunīn natvā vakṣyesham grāṁthamālikām || 1 ||

nārāyaṇena vyāsenā preritastattvasaṁvide |
grāṁthān madhvaścakārāsau saptatṛiṁśadamaṁdadhīḥ || 2 ||

gītābhāṣyaṃ vidhāyādaṃ prathamam tuṣṭidaṃ hareḥ |
bhāṣya-aṇubhāṣye cakrestha hyanuvyākhyānamuttamam || 3 ||

pramāṇalakṣaṇam nāma kathālakṣaṇa-saṃjñikam |
upādhikhaṇḍanam cakre māvāvādasya khaṇḍanam || 4 ||

cakre prapaṃcamithyātvamānakhaṇḍana muccadhīḥ |
cakāra tattvasaṃkhyānam sādhanam viṣṇudarśane || 5 ||

granthaṃ tattvaviveka-ākhyam tattvodyotaṃ hareḥ priyam |
karmanirṇayanāmānam graṇthaṃ nyāyārthabrṃhitam || 6 ||

sukhatīrthayatiścakre viṣṇutattvanirṇayam |
ṛgbhāṣyam ca cakārāsau sarvavedārthanirṇayam || 7 ||

aitareyam taittirīyam bṛhadāraṇyaka meva ca |
īśāvāsyam kāṭhakaṃ ca chāṇdogyā-atharvaṇe tathā || 8 ||

māṇḍūkyaṃ nāma śatpraśnaṃ tathā talavakāraṇam |
cakre bhāṣyāṇi divyāṇi daśopaniṣadāṃ guruḥ || 9 ||

nirṇayam sarvaśāstrāṇāṃ gītātātparya saṃjñakam |
saṃnyāyavivṛtiṃ nāma nyāyaśāstranikṛtānam || 10 ||

narasiṃhanakhaṣṭotram cakre yamakabhāratam |
dvādaśastotramakarot kṛṣṇāmṛtamahārṇavam || 11 ||

taṁtrasāraṁ cakārāsau sadācārasmr̥tiṁ sudhīḥ |
śrīmadbhāgavatasyāpi tātparyam jñānasādhanam || 12 ||

mahābhāratatātparyanirṇayam saṁśayacchidam |
yatipraṇavakalpaṁ ca praṇavārthaprakāśakam || 13 ||

jayam̐tirṇayam cakre devakīgarbhajanmanaḥ |
kṛṣṇasya kṛṣṇabhaktosyam̐ dvaipāyanakarābjabhūḥ || 14 ||

triṁśatsahasrasaṁkhyākam̐ dvyadhikam̐ tuṣṭidam̐ hareḥ |
eteṣāṁ pāṭhamātreṇa madhveśaḥ prīyate hariḥ || 15 ||

vyāsatīrthayatirnāma madhvagram̐thānukīrtanam |
kṛtavān jñānamātreṇa prīyate kamalāpatiḥ || 16 ||

|| iti śrīvyāsarājatīrthakṛtam̐ śrīgram̐thamālikāstotram ||

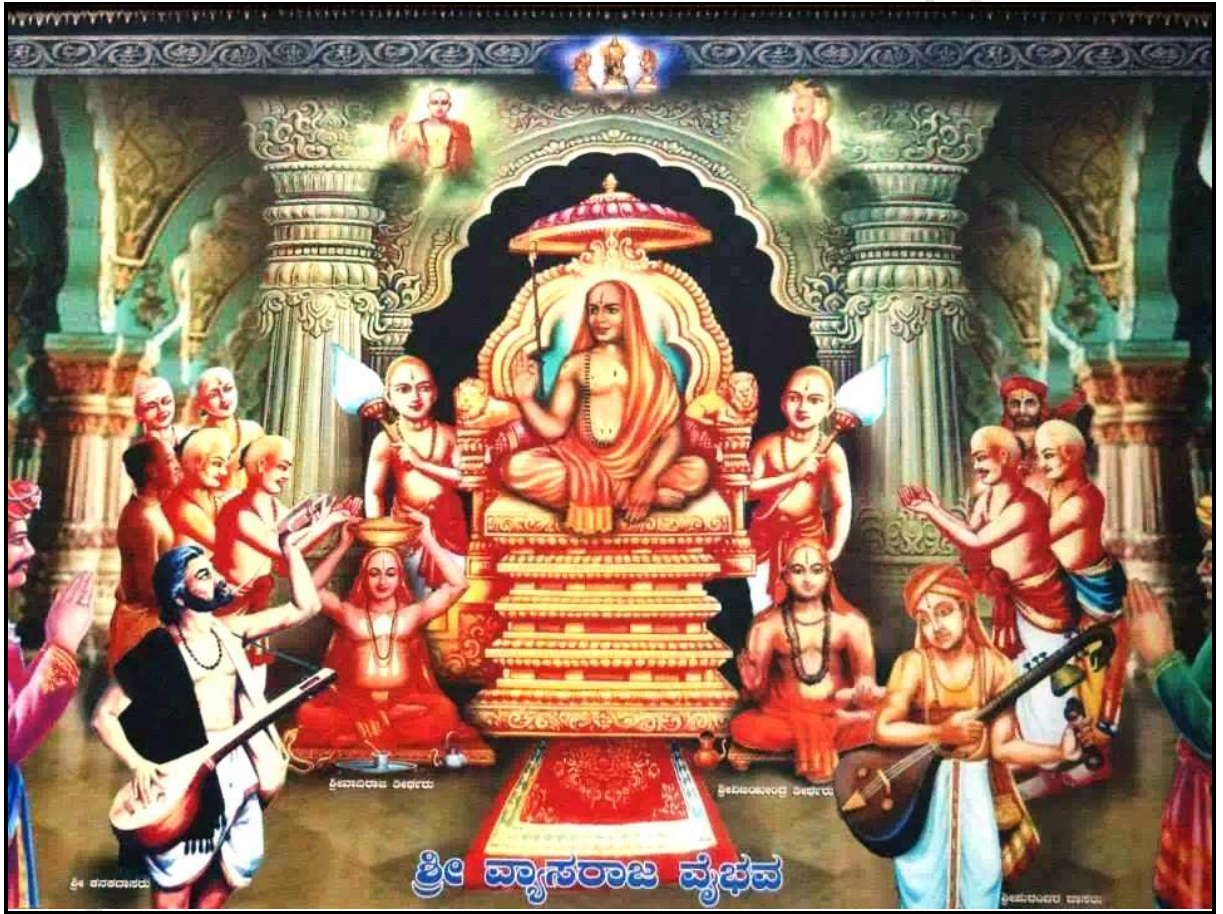
Ekasloki Madhva Siddhantha (Sri Vyasarajara Virachita)

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत् तत्वतो |
भेदो जीवगणा हरेरनुचराः नीचोच्चभावं गताः |
मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत्साधनं
ह्यक्षादित्रितयं प्रमाणमखिलाम्नायैकवेद्यो हरिः |

ಶ್ರೀಮನ್ಮಧ್ವಮತೇ ಹರಿಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್ ತತ್ವತೋ |
ಭೇದೋ ಜೀವಗಣಾ ಹರೇರನುಚರಾಃ ನೀಚೋಚ್ಚಭಾವಂ ಗತಾಃ |
ಮುಕ್ತಿನೈಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ಸಾಧನಂ
ಹ್ಯಕ್ಷಾದಿತ್ರಿತಯಂ ಪ್ರಮಾಣಮಖಿಲಾಮ್ನಾಯೈಕವೇದ್ಯೋ ಹರಿಃ |

శ్రీమన్మధ్వమతే హరిః పరతరః సత్యం జగత్ తత్వతో |
భేదో జీవగణా హరేరనుచరాః నీచోచ్ఛభావం గతాః |
ముక్తిరైజసుఖానుభూతిరమలా భక్తిశ్చ తత్సాధనం
హ్యక్షాదిత్రితయం ప్రమాణమఖిలామ్నాయైకవేద్యో హరిః |

śrīmanmadhvamate hariḥ paratarah satyaṁ jagat tatvato |
bhedo jīvagaṇā hareranucarāḥ nīcoccabhāvaṁ gatāḥ |
muktirnaijasukhānubhūtiramalā bhaktiśca tatsādhanam
hyakṣāditritayaṁ pramāṇamakhilāmnāyaikavedyo hariḥ |



Sri Krushnaarpanamastu

nAham karta harih karta

శ్రీ శ్రీనివాసస్తోత్రమ్ (శ్రీవ్యాసరాజ శ్రీచరణవిరచిత)

SrInivAsastOtram (SrIvyAsarAjaSrIcharaNavirachitaM)

ಪ್ರಾತಃ ಸ್ಮರಾಮಿ ರಮಯಾ ಸಹ ವೇಂಕಟೇಶಂ
 ಮಂದಸ್ಥಿತಂ ಮುಖಸರೋರುಹಕಾಂತಿರಮ್ಯಮ್ |
 ಮಾಣಿಕ್ಯಕಾಂತಿವಿಲಸನ್ಮುಕ್ತುರ್ದೃಷ್ಟಪುಂಡ್ರಂ
 ಪದ್ಮಾಕ್ಷಲಕ್ಷ್ಮಣಕುಂಡಲಮಂಡಿತಾಂಗಮ್ || ೧ ||
 ಪ್ರಾತರ್ಭಜಾಮಿ ಕರರಮ್ಯಸುಶಂಖಚಕ್ರಂ
 ಭಕ್ತಾಭಯಪ್ರದಕಟಿನ್ಧಲದತ್ತಪಾಣಿಮ್ |
 ಶ್ರೀವತ್ಸಕೌಸ್ತುಭಲಸನ್ಮಣಿಕಾಂಚನಾಡ್ಯಂ
 ಪೀತಾಂಬರಂ ಮದನಕೋಟಿಸುಮೋಹನಾಂಗಮ್ || ೨ ||
 ಪ್ರಾತರ್ನಮಾಮಿ ಪರಮಾತ್ಮಪದಾರವಿಂದ-
 ಮಾನಂದಸಾಂದ್ರನಿಲಯಂ ಮಣಿನೂಪುರಾಡ್ಯಮ್ |
 ಏತತ್ ಸಮಸ್ತಜಗತಾಮಿತಿ ದರ್ಶಯಂತಂ
 ವೈಕುಂಠಮತ್ರ ಭಜತಾಂ ಕರಪಲ್ಲವೇನ || ೩ ||
 ವ್ಯಾಸರಾಜಯತಿಪ್ರೋಕ್ಷಂ ಶ್ಲೋಕತ್ರಯಮಿದಂ ಶುಭಮ್ |
 ಪ್ರಾತಃಕಾಲೇ ಪಠೇದ್ಯಸ್ತು ಪಾಪೇಭ್ಯೋ ಮುಚ್ಯತೇ ನರಃ ||
 || ಇತಿ ಶ್ರೀವ್ಯಾಸರಾಜಶ್ರೀಚರಣವಿರಚಿತಂ ಶ್ರೀನಿವಾಸಸ್ತೋತ್ರಮ್ ||

प्रातः स्मरामि रमया सह वेंकटेशं
 मंदस्मितं मुखसरोरुहकांतिरम्यम् |
 माणिक्यकांतिविलसन्मुकुटोर्ध्वपुंजं

पद्माक्षलक्षमणिकुंडलमंडितांगम् ॥ १ ॥

प्रातर्भजामि कररम्यसुशंखचक्रं

भक्ताभयप्रदकटिस्थलदत्तपाणिम् ।

श्रीवत्सकौस्तुभलसन्मणिकांचनाढ्यं

पीतांबरं मदनकोटिसुमोहनांगम् ॥ २ ॥

प्रातर्नमामि परमात्मपदारविंद-

मानंदसांद्रनिलयं मणिनूपुराढ्यम् ।

एतत् समस्तजगतामिति दर्शयंतं

वैकुण्ठमत्र भजतां करपल्लवेन ॥ ३ ॥

व्यासराजयतिप्रोक्तं श्लोकत्रयमिदं शुभम् ।

प्रातःकाले पठेद्यस्तु पापेभ्यो मुच्यते नरः ॥

॥ इति श्रीव्यासराजश्रीचरणविरचितं श्रीनिवासस्तोत्रम् ॥

SrInivAsastOtram (SrIvyAsarAjaSrIcharaNavirachitaM)

prAtaH smarAmi ramayA saha vEMkaTESaM

maMdasmitaM muKasarOruhakAMtiramyaM |

mANikyakAMtivilasanmukuTOrdhvapuMDraM

padmAkShalakShamaNikuMDalamaMDitAMgam ॥ 1 ॥

prAtarBajAmi kararamyasuSaMKachakraM

BaktABayapradakaTisthaladattapANim |

SrIvatsakaustuBalasanmaNikAMchanADhyaM

pItAMbaraM madanakOTisumOhanAMgam || 2 ||
prAtarnamAmi paramAtmapadAraviMda-
mAnaMdasAMdranilayaM maNinUpurADhyam |
Etat samastajagatAmiti darSayaMtaM
vaikuMThamatra BajatAM karapallavEna || 3 ||
vyAsarAjayatiprOktaM SIOkatrayamidaM SuBam |
prAtaHkAlE paThEdyastu pApEByO muchyatE naraH ||
|| iti SrIvyAsarAjaSrIcharaNavirachitaM SrInivAsastOtram ||

వ్యాసరాయ తీర్థ విరచిత శ్రీనివాస స్తోత్రం

ప్రాతః స్మరామి రమయా సహ వేంకటేశం
మందస్మితం ముఖసరోరుహకాంతిరమ్యం
మాణిక్య కాంతి విలసన్ముకుటోర్ధ్వ పుండ్రం (Dhwa)
పద్మాక్షలక్షమణికుండలమండితాంగం
ప్రాతర్భజామి కరరమ్యసుశంఖచక్రం
భక్తాభయకటిస్థలదత్తపాణిం
శ్రీవత్సకౌస్తుభ లసన్ మణి కాంచనాడ్యం (Dhyam)
పీతాంబరం మదనకోటి సుమోహనాంగం
ప్రాతర్నమామి పరమాత్మా పదారవిందం
ఆనందసాంద్ర నిలయం మణి నూపురాధ్యం (Dhyam)
ఏతత్ సమస్త జగాతామితి దర్శయంతం
వైకుంఠమత్ర భజతాంకరపల్లవేన
వ్యాసరాజయతిప్రోక్తం శ్లోకత్రయమిదంశుభం
ప్రాతః కాలే పఠేద్యస్తు పాపేభ్యో ముచ్యతేనరః

